# NEOPLATONISM IN PRE-KIRMĀNĪAN FĀṬIMID DOCTRINE

## A CRITICAL EDITION AND TRANSLATION OF THE PROLOGUE OF THE *KITĀB AL-FATARĀT WA-L-QIRĀNĀT**

### *Introduction*

This article presents a critical edition and translation of the prologue of the hitherto unpublished *Kitāb al-fatarāt wa-l-qirānāt* (The Book of Periods and Conjunctions) attributed to Jaʿfar ibn Manṣūr al-Yaman[1]. The text is a fourth/tenth-century Ismāʻīlī genethlialogy intended to establish that the reigns of the Fāṭimid Imams occurred in conjunction with the movements of the heavenly spheres[2]. Its fifteen-page prologue, however, is of a different character. It consists of allegorical interpretations of Neoplatonic philosophical and scientific statements on metaphysics and creation. Because the presence of Neoplatonica in a mid fourth/tenth-century Fāṭimid source does not fit with the generally accepted picture of early Ismāʿīlī doctrine's development, the publication of the prologue of the *Kitāb al-fatarāt* contributes to our understanding of this important moment in Ismāʿīlī history.

Historians of Ismāʿīlism have consistently claimed that unlike their co-sectarians in Iran and Transoxania, Fāṭimid-Ismāʿīlī missionaries prior to al-Kirmānī (d. *ca* 411/1020) rejected the incorporation of

* My thanks to Everett Rowson, Joseph Lowry, Cécile Bonmariage, Patricia Crone, Robert Morrison, Sarah Stroumsa, Donna Hellenberg, Miriam Goldstein, Gad Freudenthal, and Alfred Ivry for their comments on various sections of the Arabic text and English translation. My thanks to Farhad Daftary and Alnoor Merchant for facilitating study of the manuscripts at the Institute of Ismaili Studies in London.

[1] C. BROCKELMANN, *Geschichte der arabischen Litteratur. Supplement 1*, Leiden, 1943, p. 324. F. SEZGIN, *Geschichte des arabischen Schriftums I.* Leiden, 1967, p. 578. I. POONAWALA, *Biobibliography of Ismāʿīlī Literature*, Malibu, 1977, p. 73-74. H. HALM, *Zur Datierung des ismāʿīlitischen 'Buches der Zwischenzeiten und der zehn Konjunktionen' (Kitāb al-fatarāt wa'l-qirānāt al-ʻaṣara) Hs Tübingen Ma VI 297*, in *Welt des Orients*, 8 (1975), p. 91-107 (= H. HALM, *Zur Datierung*). For Jaʿfar ibn Manṣūr al-Yaman's biography, see H. HEINZ, art. *Djaʿfar ibn Manṣūr al-Yaman*, in *Encyclopaedia of Islam. New Edition* (Supplement), Leiden, 1960-2004 (= *EI*²).

[2] The genre of Arabic historical astrology was adapted from the ancient Greek, Sasanian, and Indian traditions in the middle of the eight century. For the historical development and bibliography on this genre, see E.S. KENNEDY – D. PINGREE, *The Astrological History of Māshā'allāh*, Cambridge, 1971. K. YAMAMOTO – C. BURNETT, *Abu Maʻshar on Historical Astrology: The Book of Religions and Dynasties*, Leiden, 2000.

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Neoplatonic thought in their doctrinal compositions[3]. The presence of Neoplatonic themes in the *Kitāb al-fatarāt*'s prologue, a text that Heinz Halm has dated to the reign of the North African period of Fāṭimid history, thus presents a problem: Either the text has been misdated, or our view of the character of early Fāṭimid-Ismāʿīlism should be revisited. As I explain below, this problem is relevant not only for the history of Fāṭimid doctrine, but also for understanding the relationship between the Fāṭimids and the non-Fāṭimid Ismāʿīlī missionaries who had long been composing Neoplatonic doctrine.

The goal of the present publication is neither to dispute this long-standing historical account of Ismāʿīlī doctrine, nor to challenge Halm's proposed dating of the text. My aim, rather, is to raise the problem, and to publish the key evidence for solving it, the first critical edition of the *Kitāb al-fatarāt*'s prologue.

*al-Mu'izz li-din Allah and Neoplatonic* ta'wīl

Since the publication of Wilferd Madelung's classic article *Das Imamat in der frühen Ismailitischen Lehre*, scholars have agreed on the broad strokes of early Ismāʿīlī doctrine's development[4]. Ismāʿīlism began in the latter half of the ninth century as a chiliastic movement whose members awaited the return from occultation of the Prophet's great-great-grandson, the *Mahdī-Qā'im* ("rising guided one") Muḥammad ibn Ismāʿīl. He would reward those who had served the divine mission, abrogate the law of the last Prophet Muḥammad, and initiate the End of Days. After the rise of the Fāṭimids in 297/909, the Ismāʿīlī community was split between those who accepted that the Fāṭimid ruler 'Abd Allāh (and not Muḥammad ibn Ismā'īl) was the long-awaited redeemer, and

[3] "During the entire North African period of the Fatimid caliphate, the Neoplatonic speculations made no headway there; the works that were written in Ifrīqīya – such as those by Ja'far b. Manṣūr al-Yaman, or later on by the Qāḍī al-Nu'mān – are completely free of them." H. HALM, *The Empire of the Mahdī, The Rise of the Fatimids*, transl. by Michael BONNER, Leiden, 1996, p. 297); M. BRETT, *The Rise of the Fatimids: The World of the Mediterranean and the Middle East in the Fourth Century of the Hijra*, Leiden, 2001, p. 218 (= BRETT, *The Rise of the Fatimids*); W. MADELUNG, *Ḥamdān Qarmāṭ and the Dā'ī Abū 'Alī*, in W. MADELUNG *et al.* (ed.), *Proceedings of the 17th Congress of the UEAI* [Union Européenne des Arabisants et Islamisants], St. Petersburg, 1997, p. 112-113 (= MADELUNG, *Ḥamdān Qarmāṭ*); P. WALKER, *Exploring an Islamic Empire: Fāṭimid History and Its Sources*, London, 2002, p. 34. In a side comment in an article on the Iranian *daʿwa*, Farhad Daftary offers the contrary view. He writes that "al-Mu'izz also attempted a limited doctrinal rapprochement with the Qarmaṭīs, including a partial endorsement of the Neoplatonic cosmological doctrine propounded by the Iranian dā'īs." F. DAFTARY, *The Medieval Ismā'īlīs of the Iranian Lands*, in C. HILLENBRAND (ed.), *Studies in Honour of Clifford Edmund Bosworth, vol. II, The Sultan's Turret: Studies in Persian and Turkish Culture*, Leiden, 2000, p. 55 (= DAFTARY, *The Medieval Ismā'īlīs*).

those who rejected ʻAbd Allāh's claim and continued to await the re-appearance of Muḥammad ibn Ismāʻīl. Among the latter were missionaries in Iran and Transoxania who synthesized Ismāʻīlī cosmology with conceptual schemes derived from Neoplatonic philosophy; they used these syntheses to debate philosophers at court and win over viziers to the Ismāʻīlī cause. In contrast, the Ismāʿīlī missionaries in North Africa and Egypt, writing on behalf of the Fāṭimid Imams, rejected the incorporation of *falsafa* into Fāṭimid-Ismāʻīlī doctrine and continued to compose *ta'wīl* in the "gnostic" tradition of the pre-Fāṭimid movement. The Fāṭimid rejection of Neoplatonic *ta'wīl* is thought to have prevailed until the tremendously influential Fāṭimid missionary Ḥamīd al-dīn al-Kirmānī (d. *ca* 411/1020) rehabilitated the Iranian-Ismāʻīlī missionaries and adopted concepts of near contemporary philosophers in the Arabo-Greek tradition in service of the mission of the Caliph al-Hākim bi-'Amr Allāh (r. 386/996-411/1021)[5].

The fact that non-Fāṭimid Ismāʿīlī missionaries in Iran engaged in Neoplatonic speculation, and that Fāṭimid missionaries in North Africa did not, is clear from the content of the extant doctrinal sources themselves. The clearest evidence that the Fāṭimid and Iranian dioceses not only diverged, but that the Fāṭimids *consciously* rejected a Neoplatonized form of earlier doctrine comes in a report recorded by al-Qāḍī Nuʿmān, the chief-judge for the Fāṭimid caliph al-Muʿizz li-dīn Allāh (d. 365/975). In al-Nuʿmān's account, a visitor from an "eastern" Ismāʿīlī diocese, that is, one of the dioceses in Iran, was brought before al-Muʿizz, who interrogated him on the doctrinal teachings that the visitor had learned there. When the visitor described the Neoplatonic form of Ismāʿīlism that he had been taught[6], al-Muʿizz expressed his astonishment (*taʻajjub*). He objected to this teaching, explaining that blending (*takhlīṭ*) philosophy and religious doctrine "neither taught the discourse of philosophy as its specialists expound it, nor elucidated the religion of

[4] W. MADELUNG, *Das Imamat in der frühen Ismailitischen Lehre*, in *Der Islam*, 37 (1961), p. 43-135 (= MADELUNG, *Das Imamat*). Since the publication of *Das Imamat*, subsequent studies have provided a more nuanced understanding of various phases of early Ismāʿīlī doctrine, but have not significantly departed from Madelung's basic historical account. For the most important of these studies, see the publications of F. DAFTARY, D. DE SMET, H. HALM, ʻA. HAMDANI, S. HAMDANI, I. POONAWALA and P. WALKER listed in F. DAFTARY, *Ismaili Literature: A Bibliography of Sources and Studies*, London, 2004.

[5] MADELUNG, *Das Imamat*, p. 87-91, 102-112.

[6] Stern wrote that the doctrine that the visiting *dāʻī*'s description of the Imām's seven names (corporal, psychical, spiritual, natural, essential, external, and internal) "fits Sijistānī to perfection" (S.M. STERN, *Heteredox Ismāʻīlism at the Time of al-Muʻizz*, in *Studies in Early Ismāʻīlism*, Jerusalem, 1983, p. 265).

God as he [*scil.* the visitor] claimed." Rather, this "blend" encourages believers to "secede from the community and call for unbelief"[7].

Al-Muʿizz's explicit rejection of blending philosophy and doctrine is consistent with the absence of Neoplatonica in his missionaries' compositions. It is no wonder then, that Madelung, in a more recent article on the topic, has written that Fāṭimid partisans such as Jaʿfar ibn Manṣūr al-Yaman and al-Qāḍī al-Nuʿmān not only avoided philosophy, they actively "spurned" the Neoplatonic speculation undertaken in contemporary eastern dioceses[8].

If the prologue to the *Kitāb al-fatarāt*, a Neoplatonic Fāṭimid text, was indeed composed under al-Muʿizz, it would militate against this account. However, the text's composition history is complicated and somewhat uncertain. The Ismāʿīlī tradition ascribes the *Kitāb al-fatarāt* to Jaʿfar ibn Manṣūr al-Yaman (d. *ca* 348/960), but, as Heinz Halm has pointed out, sections of the text were clearly written in the period of the Fāṭimid Caliph al-Ḥākim bi-Amr Allāh (d. 411/1021), or later[9]. In his attempt to ascertain a date for the source, Halm proposes that the text contains several strata composed over different periods, and reasons that for those Fāṭimid missionaries who did employ Neoplatonic speculation, Ḥamīd al-dīn al-Kirmānī was highly influential. It is unlikely, Halm argues, that any Fāṭimid Neoplatonic *ta'wīl* composed after al-Kirmānī would have been free of his influence. Based largely on this premise, Halm argues that the text's earliest strata, including the prologue, was composed during the reign of the Fāṭimid Caliph al-Manṣūr (d. 341/953) or al-Muʿizz li dīn Allāh (d. 365/975)[10].

It must be pointed out that although Halm's rationale for authenticating the date of the *Kitāb al-fatarāt* is sensible, his conclusions are hardly certain. A thorough examination of Neoplatonic themes in later Tayyebi literature may prove his presumptions of Kirmanian influence unsound. However, there are two additional mid tenth-century Fāṭimid sources which also contain Neoplatonic themes, and thus support Halm's date for the prologue of the *Kitāb al-fatarāt*.

[7] Al-Ḥ. AL-FAQĪ *et al.* (ed.), Al-Qāḍī AL-NUʿMĀN, *Kitāb al-majālis wa-l-musāyarāt* [*The Book of Salons and Convivial Conversations*], Beirut, 1997, p. 374 (= AL-NUʿMĀN, *Kitāb al-majālis*).

[8] MADELUNG, *Ḥamdān Qarmāṭ*, p. 112-113.

[9] Since Jaʿfar ibn Manṣūr al-Yaman most likely died prior to the Fāṭimid's move to Egypt in 909, the traditional ascription of the entire *Kitāb al-fatarāt* to Jaʿfar ibn Manṣūr al-Yaman must be false. However, the prologue, which Heinz Halm claims to be from the earliest strata of the text, might have been composed by Jaʿfar. H. HALM, *Zur Datierung*, p. 101-105.

[10] *Ibid.*, p. 102-103.

Besides *Kitāb al-fatarāt*, the *al-Risāla al-mudhhiba* (The Epistle which Drives off [Satan's Whispers]) attributed to al-Qāḍī al-Nuʿmān, and the *Sarāʾir al-nuṭaqāʾ* (The Secrets of the Speaker-Prophets), composed by Jaʿfar ibn Manṣūr al-Yaman, also have philosophical themes[11]. While the authenticity of al-*Risāla al-mudhhiba* is also questionable[12], the *Sarāʾir* fits Madelung's criteria for establishing the date of sources to the period of al-Muʿizz[13]. Both these sources, and particularly the *Sarāʾir*, thus provide further support for Halm's dating of the prologue of the *Kitāb al-fatarāt* and the suggestion that al-Muʿizz seems to have lifted his earlier ban of Neoplatonic *taʾwīl*.

The resolution of this problem has broader implications than merely establishing the date of a single source or a shift in Fāṭimid doctrine. The issue bears on our understanding of the nature of Ismāʿīlism and its relationship to the Fāṭimid state during the reign of al-Muʿizz. Paul Walker has shown that the missionary Abū Yaʿqūb al-Sijistānī accepted the Fāṭimid Caliph in the latter half of his career[14]. Philosophical themes in the *Kitāb al-fatarāt* could be understood as evidence that during the latter half of his reign, al-Mu'izz responded in kind by lifting his ban on philosophical *ta'wīl* and accommodating philosophically minded missionaries such as al-Sijistānī. Fāṭimid Neoplatonica would then be taken as evidence for Farhad Daftary's claim that the regime attempted to outreach to rogue dioceses which had left the fold[15], and support Michael Brett's thesis that al-Mu'izz adopted al-Sijistānī's Neoplatonic theory as part of his attempt to win over the Iranian dioceses to the Fāṭimid cause[16].

[11] 'Ā. TĀMIR (ed.), al-Qāḍī AL-NU'MĀN, *al-Risāla al-mudhhiba*, Beirut, 1988 (= AL-NU'MĀN, *Al-Risāla al-mudhhiba*). M. GHĀLIB (ed.), Jaʿfar IBN MANṢŪR AL-YAMAN, *Sarā'ir wa-asrār al-nuṭaqā'*, Beirut, 1404/1984 (= IBN MANṢŪR AL-YAMAN, *Sarāʾir*), p. 17-26. For a discussion of Neoplatonic themes in the *Sarʾāir* and a critical edition of this section of the text, see D. HOLLENBERG, *Interpretation After the End of Days*: *The Fatimid Ismaili ta'wil (interpretation) of Ja'far b. Mansur al-Yaman* (d. ca. 960), Philadelphia, 2006, p. 239-261 (= HOLLENBERG, *Interpretation*).

[12] Contra Halm, Tāmir ascribes the work to the Fāṭimid *wazīr* Ibn Killis and claims that the work was composed during the late tenth-century in Egypt, AL-NU'MĀN, *Al-Risāla al-mudhhiba*, p. 7-10.

[13] As Madelung shows, the most important element for authenticating sources to the reign of al-Muʿizz is the explicit mention of the awaited Mahdī Muḥammad ibn Ismāʿīl, MADELUNG, *Das Imamat*, p. 52-60; IBN MANṢŪR AL-YAMAN, *Sarāʾir*, p. 259-260.

[14] P. WALKER, *Early Philosophical Shi'ism*: *The Ismā'īlī Neoplatonism of Abū Ya'qūb al-Sijistānī*, Cambridge, 1993, p. 21-24.

[15] See note 2 above. DAFTARY, *The Medieval Ismā'īlīs*, p. 55.

[16] For Brett, al-Sijistānī's theology served "as a prescription for universal empire" and "became the formula of the caliphate in Egypt." BRETT, *The Rise of the Fatimids*, p. 218.

*Description of the text*

In the prologue of the *Kitāb al-fatarāt wa-l-qirānāt,* an anonymous sage discloses and explains cryptic statements regarding the true nature of the universe and its creation. Sub-topics include God's unknowability; the "origination (*ibdāʿ*) of the *pleroma*; the intellect and soul; natures, elements, and their combination; the celestial spheres; the beginning of material creation including minerals, plants, animals, and humans; the particular soul and how it might be saved; prophets and prophecy; and the links between these different levels of the universe. The beginning of the universe is discussed repeatedly, and the End of Days, only briefly.

In the prologue, the sage names and interprets statements drawn from a broad variety of sources. In descending order of frequency, these sources include the Qur'ān, ancient Greek philosophers and scientists (Aristotle, Plato, and Euclid are named), pre-Islamic prophets (David, Jesus, Moses, Daniel), the Prophet Muḥammad, and the fifth Imām of the Ismāʿīlīs Jaʿfar al-Ṣādiq (d. 148/765). In comparison with the relatively orderly treatises of fourth/tenth century Iranian Ismāʿīlī missionaries such as al-Sijistānī, the *Kitāb al-fatarāt* is unruly, a compilation of cryptic philosophical and scientific aphorisms that the sage is meant to decode. Some of these paragraphs are perfectly sensible and would not look out of place in a fourth/tenth century treatise of a near-contemporary *faylasūf*; the sense of other statements is utterly obscure.

While it is possible, and in some cases, likely, that the obscurity of several of these passages are due to faulty transmission of the text, such an explanation does not account for inconsistencies in core metaphysical principles. For example, in one section, God is referred to as the "First Cause"[17], a common philosophical topos, but one that all philosophically minded Ismāʿīlīs studiously avoided[18]; elsewhere, the text indicates that God did not cause, but "originated" (*abdaʿa*) the first hypostases, language typically used by precisely those Ismāʿīlīs and philosophers who rejected the position that God can be described as a cause[19]. No attempt is made to resolve or harmonize these inconsistent elements into a single, coherent set of doctrines.

There is, of course, no shortage of similarly eclectic, complex, and mixed up Gnostic texts that were composed in antiquity[20]. In my view,

[17] See §13 in the critical edition below.

[18] See, for example, D. De Smet, *La Quiétude de l'intellect. Néoplatonisme et gnose ismaélienne dans l'œuvre de Ḥamîd ad-Dîn al-Kirmânî*, Louvain, 1995, p. 136.

[19] §1 in the critical edition below.

[20] For a description of these sources, see B. Pearson, *Ancient Gnosticism: Traditions*

the most likely explanation is that the author culled and interpreted maxims attributed to ancient Greek philosophers without concern with their philosophical content. As opposed to philosophical speculation, the author used philosophical themes as materials to create complex similitudes with the cosmos, the prophets, the Imāms, and other themes in Ismāʿīlī allegories, an approach characteristic of North African *taʾwīl* generally.

If Halm is right and the text was indeed composed under al-Muʿizz, the question remains as to why he changed his mind on the use of Greek philosophy in *ta'wīl*, and what this change was intended to signal. My own argument, developed in a forthcoming article[21], is that this section of the *Kitāb al-fatārāt*, the *Sarāʾir*, and the *Risāla al-mudhhiba* were indeed composed under al-Muʿizz, and that the Neoplatonica in these texts were not meant as al-Muʿizz's attempt at a detente with the Iranian Ismāʿīlīs, but, rather, as a response: the *ta'wīl* of *falsafa* demonstrated that only missionaries working with true [Fātimid] Imām had the capacity to accurately interpret Greek wisdom.

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*Abstract* — This article is a critical edition and translation of the prologue to the *Kitāb al-fatarāt wa-l-qirānāt* (The Book of Periods and Conjunctions), a hitherto unpublished Ismāʿīlī genethlialogy attributed to the Fāṭimid missionary Jaʿfar ibn Manṣūr al-Yaman (d. c. 348/960). The prologue, a pastiche of Neoplatonic philosophical and scientific passages describing the *pleroma* and cosmos, is of interest to scholars of Ismāʿīlī doctrine because of its provenance and date of composition. Although the harmonization of philosophy and doctrine was common in the non-Fāṭimid Ismaʿīlī dioceses in Iran, the Fāṭimid Caliph al-Muʿizz li-dīn Allāh (d. 365/975) is known to have disapproved of this practice. A Fāṭimid author's recourse to *falsafa* in a text dated to the reign of al-Muʿizz thus presents a problem for the history of Ismāʿīlī doctrine.

*and Literature*, Minneapolis, 2007, p. 19-25, 60-100. My thanks to Alan Kirk for this reference.

21 D. HOLLENBERG, *The Fāṭimid Empire Writes Back: Neoplatonica as Ornament in the writings of Jaʿfar ibn Manṣūr al-Yaman*. For now, see, HOLLENBERG, *Interpretation*, p. 85-265.

## TEXT AND TRANSLATION OF PROLOGUE TO *KITĀB AL-FATARĀT WA-L-QIRĀNĀT*

### *Conventions for critical edition*

The edition is based on four manuscripts, three of which have been described by Adam Gacek and Delia Cortese[22]. All of the manuscripts are of Gujarati provenance.

I base the edition on manuscript A, and note where I used a reading of one of the other manuscripts or emend the text. I also adopted modern orthography, punctuation, and placed Qur'ānic references in curly quotes. I have not emended grammatical disagreement in gender, number, or case (in the case of duals and sound plurals). The standard orthography for *hamza* was used. In the Arabic text, Qur'ānic citations are put in curly brackets; in the English text, translations of the Qur'ān are italicized.

### *Manuscripts consulted*

A = The Institute of Ismaili Studies, Accession Number 726. (Copied in 1355/1936), p. 3-22 (of the signatures).

B = The Institute of Ismaili Studies, Accession Number 1254. Zahid Ali collection. (No date), folios 2-13. Sections 18-24 (according to my critical edition's enumeration) are missing.

C = The Institute of Ismaili Studies Accession Number 1134. Zahid Ali collection. (Copied in 1358/1939), p. 4-30 (of the signatures). Sections 11-15 (according to my critical edition's enumeration) are missing.

T = Tübingen University Library, HS Tübingen Ma VI 297.

### *Abbreviations and conventions*

acc B = following the reading of B; used only when a reading from B is used instead of A.

ins a = "instead of a." This denotes an emendation not supported by any of the manuscripts.

add = adds

del = deletes

om = omits

[…] (in the Arabic text) = a lacuna or indecipherable passage in the manuscript.

[…] (in the English translation) = either a lacuna in the manuscript, or indecipherable text in the edition that has been placed in a footnote in the Arabic.

[22] A. Gacek, *Catalogue of Arabic Manuscripts in the Library of The Institute of Ismaili Studies*, London, 1984 and D. Cortese, *Ismaili and Other Manuscripts: A Descriptive Catalogue of Manuscripts in the Library of the Institute of Ismaili Studies*, London, 2000.

## CRITICAL EDITION

[١] فقال العالم صلوات الله عليه إن الباري سبحانه كان ولا شيء {كمثله[23]}. فأوجد الأصول والمبادئ العقلية وهي القوى القابلة للطائف[24] المبروزة المتكونة والمتولدة والمستقبلة دفعة واحدة وأثبتها[25] من ليس وهو الإبداع الأول الذي ذكره[26] أهل الخصوص أن الباري أبدع الأول[27] لا من شيء[28] بلا أينية[29] البسيطة[30] التي لا صورة لها ولا هي معقولة [...[31]] سمته الحكماء عقلاً وسماه الرسول عليه السلام {قلماً[32]}. ولم يكن بين انبعاث الكلمة من وحدة الباري[33] جل وعز وبين وجود العقل واتحادها به[34] لا وقت ولا زمان.

[٢] فصارت واسطةٌ بين الباري عز وجل وبين العقل وهو{القلم} الا أنّها من الباري رسم فاعل ومن الإبداع رسم مفعول والباري واحد محض متعال عن النعوت والصفات غير مدرك بالكلية[35] لا يحاط[36] بعقد ضمير ولا إحاطة تفكير.

[٣] ومن العقل أثر منفعل وهي النفس الكلية وسماها[37] {لوحاً[38]} وأثّرت[39] النفس فيها بقواها الإبداعية وطبائعها العقلية التي كانت صور الأشياء[40] الطبيعية والجسمانية[41] الا أنّها[42] كانت كالقوى[43] من باطن الهيولى الى أفقها.

[23] Similar to Qur'ān 42:11 {ليس كمثله شيء}
[24] T للطيفة اللطائف
[25] T وإثباته. A marginal correction in T reads اثبته
[26] B ذكر
[27] Acc C; A, B om أبدع الأول ; T العقل الأول
[28] T من لا شيئ
[29] B بل االينية; T om
[30] كذا
[31] A, B, C وبيّن أنّ الواحدة المحض والأمر والكلمة قامت به الحدود لهم علةً ومعلولاً وشيئاً واحدا
T وبين ان الوحدة المحض والامر والكملة قامت به الحدود لهم علة ومعلول ونصبا واحدا
[32] Qur'ān 3:94
[33] Acc T; A C ومدة الباري
[34] T وايجاده له
[35] Ins A, B, C, T الكلية
[36] Acc C, T; A يحتاط ; B يحاد
[37] T وسماها النفس الكلية لوحا
[38] Qur'ān 22:85
[39] T فأثّرت
[40] B الأنبياء
[41] Ins A, B, C, T الجسمانية فيها
[42] Ins A, C لانها; T فلانها
[43] T القوى

[٤] وكان لما[44] حدث من أول الحركة الى آخرها زمان وحر وبرد ومركز ومدار كإثبات[45] أرض وسماء وتناهت القوى في نهوضها صاعدة الى الذي انبعثت منه[46] والقوة[47] الجسمانية هابطة الى الذي تكوّنت منه.

[٥] فاستدارت القوى بالمركز من جوانبها وعلاها الحر وصار مما يليها وسفل البرد واحاط بالمركز وانحصر به وسالت الأبحر[48] اللينة منه فانقسمت الرطوبة من اليبوسة وانقسم المستدير الأعلى بحورا كثيرة معتدلة ومائية.

[٦] فصار{سبع سموات} وكواكبها[49] النيرة {طباقا[50]} بفلك[51] من فوقها مستقيم منقسم باثنى عشر برجا دائرة أزواجا ودارت الأفلاك وفاقا.

[٧] وتركّبت الأمهات وظهرت الأستقصات بأمر خالقها بجميع ما أحاط[52] به قدرتها في أربعة وعشرين ساعة زمانية حركية كلية منقسمة الى الأظلام والأنوار.

[٨] وانبسطت الأرض بأمزجتها وتولّدت المعادن من المزاج الغالب عليه البرودة ولها طبع واحد وهي تدل على الوحدة الحاوية جميع الأشياء. وتولّدت[53] النبات من المزاج الغالب عليه الحرارة[54] والرطوبة وهو يدلّ على الزمهرير[55] عالم الماء وتولّد الحيوان من الحرارة والرطوبة وهي تدلّ على الأثير فيه [56]. وتولّد الحيوان من العنصر الغالب عليه الأثير وهو عالم النار وله ثلاث طبائع ولذلك قال الحكيم أن الحيوان من الطول الأول والعمق[57] الأول وأنّ أنفس الحيوان البهيمية والبشرية منه[58].

[44] Ins A, B كما; T ما
[45] T كائنات
[46] T عنه
[47] كذا
[48] T البحرة
[49] T ب
[50] Qur'ān 67:3 {الذي خلق سبع سموات طباقا}
[51] T قلك
[52] T أحاطت
[53] B, T تولد
[54] T om الحرارة
[55] T add الأثير فيه, om عالم الماء
[56] B del وتولّد الحيوان من الحرارة والرطوبة وهي تدلّ على الأثير فيه
[57] T العرض
[58] كذا

[٩] وصحّ أنّ المتكوّنة قوة تكُون في الجمادات[59] في المعادن والنامية[60] قوة[61] في النبات والبهيمية قوة في الأجناس وفي سائر الحيوان ويشركها فيها الإنسان٠ ولن تخرج[62] الطبيعة عن حد جنس وحده من الأجناس لهذه القوى حتى أوجد في كل جنس يخرج منه بقوته الكائنة فيه مثل ما في الجسم الذي يليه من ظهور كل جنس[63] بصورته الجنسية التي تنتقل اليه من نمو أجسادها[64] وتشاكل أنفسها وطبعها[65] وأخلاقها٠

[١٠] وجعل لسائر الأجناس ذكراً وأنثى[66]٠ وجعل بدء ذلك كله[67] من الأرض متولدا فيها[68] بكونه باقيا بعد دثوره[69] فيها بأمر باريها وذلك قوله سبحانه {منها خلقناكم وفيها نعيدكم ومنها نخرجكم تارة اخرى[70]}٠ قال المسيح عليه السلام في فناء الدنيا[71] الحيوان ما كان من السماء فالى السماء يرقى وما كان من الأرض ففي الأرض يبقى٠ والجثة ممتزجة من اللطائف والكثائف فجثة سائر الحيوان في الأرض باقية وأنفسها الى عالم الحركة بأمرالله سبحانه عالية٠

[١١] ولكل جنس من الحيوان في العالم صورة روحانية تظهر وجوده[72] في الأجسام الهيولانية لا يوجد في العالم صورة غير صورته ولاظاهر غير ما تقدمت[73] به بدعته٠ولذلك قال داؤد عليه السلام مثل ما كان سيكون ومثل ما علم سيعلم وليس تحت الشمس شيء جديد٠

[59] T add و
[60] T والمائية
[61] A om وقوى
[62] B, T تخرج
[63] T add ما
[64] T in marginal correction أجسامها
[65] T طبيعتها
[66] Ins A, B, T ذكرا وأنثى به وجوده
[67] Acc C, T; A كله om
[68] T منها
[69] T دورة
[70] Qur’ān 20:55
[71] B om الدنيا
[72] C om وجودها
[73] Acc marginal note in A, T; A وقعت بها

[١٢] فظهر جميع الأجناس المتكونات وسائرالناميات وأجناس النبات وسائر أجناس الحيوان البهيمي[74] والإنساني[75] القابل لعلم البيان المهيّأ لقبول النفس الناطقة القابلة لتأثير العقل والنفس٠

[١٣] فصار يحس[76] الاشتياق للروح[77] الأول الذي {نفخ الله فيه من روحه[78]} {وأسجد له ملائكته[79]} ليأنس بروحه في الراحة اليه وبنوره الكائنين في القدم بنوع بسيط في الذكورة والأنثوية[80] في العالم[81] الروحانية متقابلين من المعقول والمعلول٠ والعلة الأولى في عالم[82] الربوبية عال[83] بالحكمة بالولادة الإبداعية من غير توسّط نطفة ولا اعتدال رحم ولا نماء في بطن[84]٠

[١٤] بل ابتداء ذلك لما كانت الشمس في بيت شرفها في تسع عشرة درجة من الحمل والقمر في بيت شرفه في احدى وعشرين درجة[85] من الميزان والمشتري في بيت شرفه في خمس عشرة درجة من السرطان والمريخ في بيت شرفه في ثمان وعشرين درجة من الجدي والزهرة في بيت شرفه في سبع وعشرين درجة من الحوت وعطارد في بيت شرفه خمس عشر درجة من السنبلة وجميع الكواكب في شرفها[86] والطالع برج السرطان٠

[١٥] فدارت بها الأفلاك واقترنت المدبرات بقوة الأفلاك فاجتمعت الأعكار وتصاعد البخار فأثار سحابا ودفعه حر الهواء باختلاطه بالأستقصات وامتزاجه بالأمهات فقصد ذلك البخار لذلك السحاب المثار بتدافع حرّ الهواء المتولد المسمى ريحا فأمطر الأرض مطرا[87] نظير المنى فأخرجت جثة[88] جميع الحيوان وجثة

74 B البهيمية
75 T والإنسان
76 Ins A, B, C نحس
77 T بجنس الأنسان الروح
78 Qur'ān 32:9
79 Qur'ān 2:34
80 T الأنوثة
81 T عالم
82 B وعالم
83 Acc B, T; A عالي; T add مقابلين
84 T أنثا
85 T add ثلاث درجات من الثور وزحل في بيت شرفه في احدى وعشرين درجة
86 T om وجميع الكواكب في شرفها
87 A مطر
88 Ins A, B, C الجثة

البشر[89] وجميع[90] ظواهر العوالم وبواطنه[91] من الهيولى الحامل بصورتها في بسيطها وتركيبها. ولذلك قال الله عز وجل {والله أنبتكم من الأرض نباتا ثم نعيدكم فيها ونخرجكم[92] اخراجا[93]}. قال المسيح عليه السلام[94] {والله أنبتكم من الأرض نباتا} بظهور الجثة التي هي من غير نطفة ولا ازدواج في[95] القوة الالآهية المكوّنة بالآلة المعتدلة الشريفة السعيدة الفلكية[96] أقرب العوالم والعلل[97] الى الواحد{ الذي ليس كمثله شيء وهو السميع العليم[98]}.

[١٦] فالبشر نتيجة[99] الفلك وصورته ثم كان بعد ذلك الازدواج والتناسل من ذكر وأنثى وجميع ما[100] تكون من النبات كسائر الموجودات المتكونات الى أن ترجع الكواكب الى بيوت أشرافها وذلك مدة ثلاث مائة الف وستين[101] الف سنة.

[١٧] وقد ذكر بعض الحكماء ذلك في كتابه وكان يتمثل ويقول أما بعد[102] فهمكم للجواهر الحية الخالدة وأكثر ثقتكم بالحيوانات الفالكة أجعلوا قلوبكم صحيفة علمكم[103] والسنتكم تراجمة فهمكم ولا تثقوا بعلم غيرما وعت صدوركم.

[١٨] قال العالم عليه السلام اذا تناهت المدة لم يبق من ذلك النبات كله اللذي هو الإبداع الا زوج واحد من كل جنس على حسب صورها على قدر ما ظهر من الجثة التي هي أصل البروج التي توجد في الفلك في العالم الروحاني.

89 Acc B; A, C, T المباشر
90 Ins A, B, C, T جميع
91 Acc B; A وبواطنها بكثيفها ولطيفها; C ومن باطنها بكثيفها ولطيفها
92 C يعيدمك فيها ويخرجكم. T يخرجكم
93 Qur'ān 71:17-18
94 T صلى الله عليه
95 B بالقوى
96 T والفلكية
97 Acc B; A, C فالعلل; T om
98 Qur'ān 42:11
99 T نفخة
100 C om ما
101 Ins A, B, T تسعون
102 T ما ابعد
103 T عملكم

[١٩] ثم كان وجود جثة الإنسان بتأثير طلوع القوة من الأصليْن الأعليْن اللذيْن كانا[104] سبب وجود العالم الكبير. ولذلك قال بعض الحكماء المتقدمين[105] أول الكون خطان إحداهما[106] على الأخرى[107] في الوسط على هذا الحال ✝ ولذلك ركب المسيح عليه السلام الصليب على مثال ذلك فكان دليلا على[108] الأصلين. فصارتا دائرتان[109] إحداهما على الأخرى تسمى إحداهما الفلك المستقيم والأخرى الفلك المقسوم بالبروج. والفلك المستقيم يقلب الفلك المقسوم في كل يوم والليلة قلبته المهيئة[110] من المشرق الى المغرب فيتولد من دورانه جميع العوالم السموية والأرضية واللطائف الروحانية والكثائف الطبيعية.

[٢٠] قالت اليونانية أنّ بداء[111] الكون كون عرش الرحمان على الماء فتصاعد البخار منه فظهر الدخان منه فخلق من طبعه السموات وأجرام الكواكب النيرات ومن[112] أفعالها الأرض والمركبات وشاهد ذلك في الكتاب المبين[113] قوله سبحانه {ثم استوى الى السماء[114]} وهي دخان {فقال لها وللأرض ائتيا طوعا أو كرها قالتا اتينا طائعين[115]}.

[٢١] فخلق من ذلك الموجودات في الأرض والسماء فقال {والله خلق كل دأبة من ماء فمنهم ما يمشي على بطنه ومنهم من يمشي على رجلين ومنهم من يمشي على أربع يخلق الله ما يشاء[116]}. وأوجد جل ثناؤه ذلك دفعة واحدة وأوحى بما أراد به الى[117] العالم العلوي وتدبيره العوالم الأرضية التي نهايتها

[104] T كان
[105] كذا
[106] T احدما
[107] T الاخر, add هذا
[108] T add كل
[109] كذا
[110] Ins A, C الهية; B om
[111] C به
[112] T و om
[113] T مبين
[114] Qur'ān 2:29
[115] Qur'ān 41:11
[116] Qur'ān 24:45
[117] T om الى

اليها· قال موسى عليه السلام فرغ ربكم أي كل ما كان في القوة قد خرج الى وجود ولولا لطف الله سبحانه[118] بتدبيره[119] لهلك العالم ولم يثبت·

[٢٢] ولذلك أقام الأنبياء والأوصياء والائمة والخلفاء وجعلهم مقامات لإظهار قدرته وبيان حمكته بوجود النفس[120] المسبب[121] من الجواهر التي ليست بفاسدة وما ليس بفاسد فليس بميت·

[٢٣] ولذلك قيل النفس الناطقة لا تموت بعدم[122] كون الجسد وجوهره لأنها من جوهر لا ضد فيه· وعند فراق هذه النفس الناطقة للطبائع التي يتولد منها الجسد بالقوة النامية والحسية البهيمية بحركة الأفلاك وعمل الأمهات والأستقسات رجعت الى عالمها وهو الأرض ورجع جميع العوالم الى أصولها ولذلك بَان المركب وبقيت الأنفس البهيمية بقواها المتولدة من حركة الأفلاك والنفس الضدية·

[٢٤] فإن كانت خدمت الناطقة والعقل في تركيبها نجت[123] الى عالم العقل وقت فراقها· وان كانت لشهواتها[124] خدمت ولأهواءها[125] عبدت وللنفس الناطقة استخدمت لحقت بعالم الأثير وانفردت بالرسوخ في العذاب المهين· وبرجوع النفس الناطقة الى عالمها تجردت جميع الصور[126] من الأشياء كلها في ذاتها ولا تحتاج الى حفظها اذ هي قد فارقت جميع الكدورات[127] وصفت· وتصيربحاسة واحدة بصورة لطيفة دَرّاكة· أذ كانت متولدة من فضائل العلم والحكمة الالَهية·

[٢٥] والأفلاك عالم الربوبية وتشبه الالة الالَهية على ما سبق في بدء الكون في قدس عالم الربوبية حين أخذ العهد على الذرية بالإقرار له[128]بالوحدانية·

118 Acc B; A بسبحانه
119 Ins A, T وتدريره
120 T نفس
121 Ins A, B, C السبب
122 Ins A, B, T عرض
123 Ins A نحت; C تحت
124 Acc C; A, B om وإن كان ل
125 Acc C; A, B om ل
126 T add هن
127 T كرورات
128 T له بالتوحيد

[٢٦] قال العالم عليه السلام أن أول بدء الأوائل في العالم أربع وقابلها أربع فالعقل[129] مع الدهر والنفس مع الزمان والهيولى مع المكان والطبيعة مع الأجسام وقابلها الأصلان العليان المنبعثان وهما الكلمة والأمر.

[٢٧] فصارت ذلك[130] بستة[131] أوائل من عالم الربوبية وقابلها من البشر بالسوية[132] خلفاء ظاهرون بالقوة الالَهية ناطقون[133] في كل عصر وزمان يخرجون الناس[134] من ظلم البهيمية وأمواج بحر الندم ليتم المثل والنظير بتدبيرالعليم[135] العزيز القدير أناس عالمون وأمناء مقرَّبون ورسل مصطفون[136] منصورون[137] وخيرة روحانيون وأملاك مرسلون وعباد مكرمون {لا يسبقونه بالقول وهم بأمره يعملون[138]} فذلك ست طبقات. وذلك قوله سبحانه إخبارا عن الملائكة {وما منا الا له مقام معلوم[139]} وقال {لقد فضلنا بعض النبيين على بعض[140]} والآخرة أكبردرجات[141] وأكبر تفضيلا.

[٢٨] ولا تظهر هذه النفس الا بالجسد ووجودها بوجود مبدعه[142] باللطافة والكثافة. وجُعل ما ظهر منه دليلا على كلية المركبة له في العوالم الطبيعية وما بطن على الحدود الروحانية. وذلك لقول الحكيم الأجسام وما قبلها بالوهم والإلهام وتركيب الأجسام[143].

[٢٩] ودليل ذلك ما[144] ذكرته الحكماء ودلت عليه العلماء أنّ الجسم من الهندسة بقولها[145] الخط على نقطتين والسطح من خطين والجسم من[146] سطحين

[129] C والعقل
[130] Acc B, C; A om ذلك
[131] T om ب
[132] A, B والسوية
[133] Ins A, B نطقوه
[134] T om الناس
[135] T الخبير
[136] T add فيصورون
[137] Ins A, B متصورون
[138] Qur'ān 21:27
[139] Qur'ān 37:164
[140] Qur'ān 17:55
[141] T om أكبردرجات
[142] B, T مبدع له باللطافة
[143] T وتراكيب الأجسام
[144] T ما قد
[145] كذا
[146] T أصغر جسم من

فتم الجسم المؤلف من ستة حدود وصنعته[147] بستة[148] أحوال أمام ووراء وجنابان وتحت وفوق [...[149]] وجعل لسابع[150] التمام. ودل عليه بخمسة حدود علوية وأصلين بهما تم ما في الوجود والقوة الالَهية.

[٣٠] وجعل له من البشر خلفاء سماهم أنبياء ومقامات وظهورات في كل دهر وزمان الى تمام الأمور والميقات[151] وجعل من الادلة على أولية[152] السبعة المدبرات لأهل الأرض والسموات[153] والشمس والقمر دليل[154] على ما خلى من[155] السنين[156] وعلى[157] من قام في الأرض مثل على أصلين. فكانا للعوالم نظير الأبوين. ولذلك قال رسول الله صلى عليه وآله أنا وأنت يا علي أبوا هذه الأمة.

[٣١] قال الله عز وجل {ألم تر الى ربك كيف مد الظل ولو شاء[158] لجعله ساكنا ثم جعلنا الشمس عليه دليلا ثم قبضناه الينا قبضا يسيرا[159]}. قال العالم عليه السلام أراد بذلك تمام الكون والتدبير بقوة الشمس وما حدث[160] بالتأثير منها في[161] قبول الأمر[162] في ابتداءه وزيادة نوره في نهايته وكمال ضيائه[163] بقبوله قوة الكون[164] والنماء وبدأ[165] نقصه بعد الانتهاء بصورة[166] بقبول الفساد

[147] T صفته
[148] T om ب
[149] I have not been able to make sense of the text here. There seems to be a lacuna in the source. A ووصف أيضا بالطبائع أربع وهي أجل وأرفع ونفس وعقل وبهما وجود العلة العالية بالنفخة لالاهية وجعل علة {خلقا السموات والأرض في ستة أيام}
[150] B للسابع
[151] T الى تمام الميقات
[152] T متقلبة
[153] Ins B السموات
[154] كذا
[155] Acc B; A ممن
[156] T النبيين; marginal correction السنين
[157] T وكان; B على ما من قام
[158] Acc B; A om شاء
[159] Qur'ān 25:45-46
[160] T يحدث
[161] C في كل يوم وليلة في; T في om
[162] Ins A, B, T قبول الأمر منها في ابتداءه
[163] T الصيانة
[164] T الكمون
[165] A بدء T add وبصورة
[166] T om وبصورة

والفناء حتى يقارنها ويدخل تحت نورها ولا يظهر له قوة يقبل منها النور والضياء[167] ولا قوة نزل[168] اليها بها الفناء والفساد٠ بل يرد[169] الشمس[170] عند اتحاده بها ومقارنتها له ودخوله تحتها بجميع[171] ما ارتفع اليه من الأنفس البشرية المتكونة من المركبات الفلكية والقوى الطبيعية[172] لمجاذبتها النفس الناطقة العقلية وتجاذب بعضه[173] بعضا[174] كجذب الحديد لحجر المغناطيس يجذب بعضه بعضا والناطقة[175] تعلوالأفلاك والكواكب المدبرات وتبقى الأنفس البشرية المتكونة من المركبات٠ فتدفعها الشمس في سائر الأفلاك[176] فما كان منها بالفضائل متخلفا فتجعلها في عالم المشتري والزهرة متعلقة[177] على قدر قوة فعلها وطبعها[178] وبكون[179] تعلقها وعلوها كذلك وما كان منها مائلا للشهوات[180] الرديئة والأفعال الإبليسية والأهواء المغوية[181] صرفها[182] الى زحل والمريخ في نار حامية وزمهرير ليتردد في العذاب الوبيل كما قال الله عز وجل {كلما نضجت جلودهم بدلناهم جلودا غيرها[183] ليذوقوا العذاب[184]}٠

[٣٢] والشمس مدبرة العالم الذي هو العالم[185] الكون والنماء ويجاذبه[186] على قدر[187] قرارها بعالمها[188] بما يستوجب من الخير[189] الى وقت انتهاء عملها ومركز

167 B في دياء
168 T تركه; marginal correction نزل
169 T ترد
170 A, B الى الشمس
171 Ins A, T جميع
172 T كثيفة
173 T بعضه لبعض
174 B, C, T كجذب الحديد الحجر المغانطيس
175 B المناطقة
176 T add عالم المشترى والزهرة متعلقة على قدر قوة فعله وصنعها ويكون تعلقها وعلوها كذلك
177 T متخلقا
178 A طبعا
179 Ins A, B ويكون
180 A شبهات; T مما يلي الشهوات
181 T اللغوية
182 Acc C; A B, T صرفته
183 B عني
184 Qur'ān 4:55; T om كما قال الله عز وجل {كلما نضجت جلودهم بدلناهم جلودا غيرها ليذوقوا العذاب}
185 كذا
186 كذا; B مجاذبة
187 T أقدر
188 Acc B; A باعلمها ; C يعالمها
189 B جيرات

مستقرها وأجلها ليجزي[190] الذين اساؤا بما عملوا ويجزي[191] الذين أحسنوا بالحسنى ورجوع الكواكب في دوائرها وتركها في مستقيم طريقها منها[192] ليسيرها[193] منها الى الشمس إذ هي علة التأثيرات وتوسطها منها[194] في أدوارها بتقديرها بالحدث في العالم وإنقلاب الدول وتغيرها وهلاك من خالف الكلمة وإنشاء تكوين[195] آخر[196].

[٣٣] فالشمس والقمر دليلان[197] على[198] الأصلين ويقال على الاسمين الأعليين وسماهما الله عز وجل {الآيتين[199]}. وهما في تدبير العوالم نظيرالأبوين كما قال صاحب الرسالة صلى الله عليه وآله[200] أنا وأنت يا علي أبوا هذه الأمة فهما صاحبا[201] الولادة الروحانية بصورة العقل والنفس الربانية والمستحقة للثواب[202] المنزهة عن العقاب فلا تظهر هذه الصورة الا في ذوي الألباب وفي طلاب[203] العلم[204] والحكمة والعمل{ لترتقي[205] في الأسباب[206]}. ولا يتعلق بفضائل الأنساب[207] فمناسبة الله أعلى وأفضل من مناسبة البشر ومن قال غير ذلك فقد كفر.

[٣٤] وقد قال الله سبحانه في ذلك {الملة[208] أبيكم ابراهيم هو سماكم[209] المسلمين من قبل[210]} ومن خرج عن نسبة الله عز وجل[211] نفاه الله عنه فقال عز

190 C ليجزي
191 A وليجزي
192 A في مستقيمها ليسيرها منها الى الشمس
193 T لسيرها مستقيم طريقها ليسرتها
194 T om منها
195 Ins A, B وتكوين
196 T om بالحدث في العالم وإنقلاب الدول وتغيرها وهلاك من خالف الكلمة وإنشاء تكوين آخر
197 A دليلا
198 A من على
199 T اثنين
200 T وعلى اهله
201 Acc C; A صاحب
202 A للصواب
203 T طلب
204 T add بهما
205 B (and Qur'ān) ليرتقى
206 Qur'ān 38:10
207 T الإنسان
208 C ملة
209 B سميكم
210 Qur'ān 22:78
211 T om وقد قال الله سبحانه {في ذلك الملة أبيكم ابراهيم هو سماكم المسلمين من قبل} ومن خرج

وجل[212] {يا نوح إنه ليس من أهلك انه عمل غير صالح[213]}٠ فلذلك دعا نوح صلوات الله عليه[214] والمتصلون بمناسبة الله فقال {رب أغفر لي ولمن دخل بيتي مؤمنا[215]} لدخولهم في المنى[216] وهي الولادة الروحانية٠ قال المسيح عليه السلام لبعض الحواريين من لم يولد الولادتين لم ينل[217] ملكوت السموات قال الحواري كيف أرجع الى بطن امي أنا ابن ثمانين سنة مرة اخرى؟ قال الى الآن ما عرفت كلامي أقول لكم٠وكذلك قال رسول الله صلى الله عليه آله سلمان منا اهل البيت وكان عبدا فارسيا٠

**[٣٥]** وعند كمال ستين ألف سنة[218] اجتمعت الكواكب في بيوت أشرافها وسعاداتها وعند ذلك دثور[219] العالم[220] ورجوعها الى أول نقطة من برج الحمل ومهلكة العالم باقترانها في بيوت أشرافها وارتفاعها واجتماعها يهلك[221] الفلك[222] المقسوم وتبطل حركته في الوقت المعلوم بزوالها[223] عن مركزه[224] الدائر عليه في[225] الفلك المستقيم كمثل الكواكب التي جعلها الله معدلة للفلك المقسوم باقترانها مقومة[226] له يسيرها باتفاقها بالجو[227] والتاثير ومقابلة المثل بالمثل والنظير بالنظير[228]

T add عن نسبة الله عز وجل; ولما لم يكن طوع ابن نوح من نسب أبيه تفاه الله فقال يا نوح إنه ليس من أهلك وقاال رب اخفر لي ولمن دخل بيتي مؤمنا وللمؤمنين

212 C تعالى
213 Qur'ān 11:46
214 C والسلام صلات عله
215 Qur'ān 71:28; T om فقال {رب أغفر لي ولمن دخل بيتي مؤمنا}
216 B مناسبة
217 B لم يدخل ملكوت السموات
218 كذا
219 T بروج
220 C العلم; T وعند دثورها وعند دثور العالم
221 T om هلك
222 B om الفلك
223 C زوالها
224 T حركته
225 T وفيه من
226 T فقوته
227 B الحق; T بالحق
228 C بالمثل النظير

وهي معدلة الفلك[229] نظير[230] الجبال التي جعلها الله[231] اوتاد الأرض وماسكة لها لأن لا يهلك[232] من عليه[233] وجعلها[234] راسية إن يمتد[235] العالم[236].

[٣٦] كذلك جعل الكواكب النيرة المدبرة معدلة للفلك باقترانها[237] فاذا هي اجتمعت وزالت[238] عن الاعتدال لما قدره[239] الله سبحانه[240] من الكون باعتداله لما[241] ركب فيه[242] ليلحق بالفلك المستقيم واثباته في الاستقامة والتعديل[243] [...[244]] وسيرها من مغرب الفلك المستقيم الى مشرقه[245] في[246] دوائرها بكون سرعتها وابطائها واعتداله بما ركب فيه من النجوم[247] لأنه هو محرك[248] الكل واذا استوفى في الفلك المقسوم[249] الوقت المعلوم المقدر باجتماع الكواكب في الفلك المقسوم من أول نقطة الحمل يسير[250] جميع معلولاته المتحرك بها وهو المدة االمذكورة فلا يبقى في هذه المدة مدعو ولا حيوان الا هلك وفسد[251] ذلك تقدير العزيز العليم وذلك في مدة يوم كان مقداره {الف سنة مما تعدون[252]}.

229 Acc B; A للفلك; T بافتراقها
230 T النظير
231 A, B om الله
232 T تهلك
233 T om من عليه
234 A om جعلها اوتاد الارض وماسكة لها لأن لا يهلك من عليه
235 A, T تميد
236 Ins A, B بالعالم
237 T بافتراقها
238 T om و
239 T قدر
240 C تعالى
241 T بما
242 T add من النجوم وباقترانها منها
243 Acc B, C; A om واثباته في الاستقامة والتعديل
244 A, B ويتمثل بالفلك المستقيم كسرعة الفلك المقسوم فيه من النجوم وباقترانها منه T من مغرب الفلك ليلحق بالفلك المستفيم كسرعة الفلك المقسوم المستقيم
245 T شرقه
246 T وفي
247 Acc A; B, C add وباقترانها منه وسيرها
248 A المحرك
249 T om ي الفلك المقسوم, add من مغرب الفلك ليلحق بالفلك المستفيم كسرعة الفلك المقسوم المستقيم
250 A يستر
251 T ولا ينبغي في هذه المدة فرعون ولا حيوان الا هلك وفسد
252 Qur'ān: 22:47. Del A, B ولا يبقى في هذه المدة فرعون ولا حيوان الا هلك وفسد

[٣٧] وقد قيل إنّ النفس لا تموت عند إخراجها من محلتها بل تحلها من رباطها برباطها وبحاسيتها[253] لتلحق بعلتها العقلية اللاحقة[254] للعالم[255] الربوبية فتجذبها البهيمية وتجذب النامية الحسية فان كانت قد عملت بأخلاق النفس الناطقة الحسية العقلية وعلمت تمت ورقت الى عالمها إن كانت فائزة فتحيا بها الحسية والنامية[256] وإن كانت قد عملت بإخلاق النفس البهيمية لم تنجو[257] من كرة الأثير وبرد الزمهرير وإنما تنجو منها بما عملت وعلمت وصفت ورقت الى عالمها وإن لم تكن كذلك وتخلفت بقيت معذبة لأنّها لم تتيقن[258] أنّ لها عالما تنجو به اذا لحقت به تخلّصت.

[٣٨] وقال ارسطاطليس الحكيم أنما صارت هذه النفس تألف[259] الهيولى التي هي ظاهرة بها ولا توثرالانتقال عنها الى عالمها الذي منه بدت لأنّها لا تتيقن أن لا وجود لها الا بها. و لو علمت أنها اذا فارقتها لحقت بعلتها وصفت من كدوراتها في عالم البقاء والراحة حيث لا هم ولاحزن ولا فقد ولا عدم ولا ذل ولا وهن لأسرعت بالانتقال ورغبت في اقتناء المقام ولم ترض في الدنيا بالمُقام وزهدت في وجود الموجودات بظهور وجود الظلمات[260] ونظر للعلة[261] من العقل الالَهي الذي هو من العالم[262] الإبداعي في الجواهر البشرية العقلية والأجرام السماوية النورانية واعتزال العناصر المفردة الصامتة التي تقدم ذكرها مع الأرواح[263] الرديئة واجمتاع[264] الأجرام الثلاثة[265] النامية والبهيمية والحسية وظهور الناطقة بأفعالها العقلية الأزلية في العالم الجسماني وتجريدها[266] في التراكيب[267]

253 T تحسيسها
254 T اللاحقة
255 Ins A لعالم; T بعالم
256 Acc B; A om والنامية
257 Acc B, C,T
258 C تتقين
259 C خالق or لف (?)
260 T طلبات
261 Ins A نظرا العلة ; C نظر العلة
262 Acc B; A, C om العالم
263 T الازواح
264 T إجماع
265 A الثلثاء
266 Ins A, C تجريد; B تجربة; T تجزيها
267 T تركيب

الطبيعية فعلة العالم الحسي المزدوج المتناسل وتدبيره بوجود العقل وسائر[268] المصنوعات بتدبيره وجميع[269] أجناسها وأنواعها وصفاتها.

[٣٩] ولذلك قال الحكماء للعالم الكبير حكومة في العالم الصغير وهو لا يعقل والعالم[270] الصغير فعلة العالم الكبير وهو يعقل[271] لأن الأفلاك والكواكب تتحرك على رسم العقل بحكمته وتدبيره وحسابه[272] من غير علم ولا عمل لثواب[273]. وكذلك الانسان لانه[274] كلية الروح الموضوع بكلية الجسم [...[275]].

[٤٠] وفي ذلك يقول بعض الحكماء مشيرا عن الباري جل ذكره إنه خلق[276] بالعقل ومنه[277] النفس والطبيعة والهيولى دفعة واحدة بغير وقت على قدر ما فيها من اللطافة والكثافة والخِفّة والثقل وأشار[278] بالكثافة والثقل الى تكوين الأجرام وأوائل[279] الأجسام منها في أول الإبداع. وعنى بالطبيعة الصورة وهو تأثير النفس الكلية في الهيولى التي بها الجسم الكلي وجعل الأشياء فيها دفعة واحدة واظهر منه النفس والطبيعة والهيولى بترتيب على قدرما فيها من اللطافة والكثافة والخفة والثقل التي تكوّن بكون الأجرام ما قابل الأجسام منها في أول الإبداع وإنما تغير بالطبيعة الصورة[280] وهو تأثير النفس الكلية التي بها الجسم الكلي.

[٤١] قد قال الصادق عليه السلام في قوله تعالى {إنا خلقناكم من ذكر وانثى[281]} قال أراد بالخلق إيجاد الكل الذي هو الروح[282] الكلي والجسم الكلي

[268] T om و

[269] Ins A, B, C بتدبيره جميع أجناسها

[270] T للعالم

[271] A, C للعالم الكبير حكومة في العالم الصغير فعلة العالم الكبير وهو يعقل

[272] Ins A, B, C حساب

[273] T للعالم الكبير حكومة وهو لا يعقل وللعالم الصغيرة حكومة وهو يعقل أحد ما بطلت وهو قول الحكماء للعالم الكبير حكومة وهو لا يعقل لان العالم والكواكب تتحرك على رسم العقل بحكمه وتدبيره وحساب من غير علم ولا عمل الثواب

[274] A, T لأنّ

[275] A, B وهذا بعض الإبداع للمثل بالحركات الربانية في العبارة الإنسانية ولا يخالف جهته [جهة الاتحاد] الاتحاد بها واذا تأملها المحيط بها حصرها في القوة والوجود الا العاجزعنها T وهذا بعض الإبداع للمثل بالحركات الربانية في العبادة الإنسانية ولا تخالف جهته [جهة الاتحاد] الاتحاد بها واذا تأملها المحيط بها حصرهما في القوة والوجود الا العاجزعنهما

[276] T عنى

[277] Ins A, B, C من; T om

[278] Acc B, C, T; A البشار

[279] T الأوائل

[280] A الصورة om

[281] Qur’ān 49 : 13

[282] T زوج

من عدم الى وجود بلا وقت ولا زمان ولا دقيقة.[283] وقوله {ثم صورناكم[284]} أراد بالتصوير الروحاني وصورته المحسوس[285] الممثل بالوهم[286] الفكري الذي تم بأجناس العالم[287] وهذه العبارة ف[288] ع ر ب ن و ك و ر[289] اللطيف والكثيف وغير ذلك العقل وهو في المعنى[290] سواء ا ا ب ي من ن ر د ع ل ء[291] ي[292] بلغ قدر بلاغة المؤدي علينا سلامه.

[٤٢] قال الحكيم[293] فاذاً انتهت المكونات اللطيفة والمكونات الإبداعية وأفعالهما المذكورة المباينة بالأجسام الهيولانية وذلك أن المواليد العقلية والنفس الناطقة الروحانية ورجوعها ومعادها بالصور الروحانية[294] ذات الحياة الابدية.[295]

[٤٣] ذكر[296] الحكماء أن العقل كالرجل بالقوة[297] والنفس كالمرأة بالفعل تقبل الأثر الالٰهي[298] تنتج الصور ومنها[299] استفادة الطبائع المركبات الحركات لسياسة[300] الأجناس واتحاد الحواس والأنواع[301] والأعيان وصلاح ما يفسد منها وحفظها الى مدتها[302] التي ضرب له باريها الى نهايتها.

[٤٤] قال العالم عليه السلام إنّ الروح التي كانت في آدم التي أسجد لها ملائكته[303] في نظير المحسوس الذي مثلناه[304] بالوهم في الإنسان وهذا القول بعد

[283] T دفعة
[284] Qur'ān 7:11
[285] كذا
[286] A والوهم
[287] T add الكلي
[288] T ق
[289] T ن
[290] T om معنى
[291] B عين
[292] T أ أ ب ي ب و د ر ع ل ي ن
[293] T om الحكيم
[294] B, T الربانية
[295] B الايدية; T om الابدية
[296] C ذكرت
[297] A والقوى
[298] T om الالٰهي
[299] A و om
[300] T السياسة
[301] T بالأنواع
[302] T ذاتها
[303] Qur'ān 96:19 للملائكة اسجدوا; T ملائكة
[304] T لا يفهم

تمام اخر الجسماني[305] وكُوّن جميع العوالم وإنّ ذلك لم يفعل الا[306] عن فاعل معلول بعلة أزلية لا تحيط به صفة ولا وهم ولا وجود وإنما[307] وجوده عما قالت الحكماء المتقدمون[308] وجود[309] كل فاعل من أجل فعله٠

[٤٥] نقول لمن[310] وصف الباري بالصفة[311] إنه سبحانه لا يقع عليه صفة ولا نعت٠ ولذلك[312] قال أقليدس[313] اليوناني[314] إنّ الباري[315] ليس له فعل ولا جنس والسؤال عن لّمية حدوث العوالم تؤدي الى لمية الباري جل وعز والبحث عن لّمية حال يستحيل من السؤال وقد قيل ليس في المسئلة عن الله جواب ولا صفة ولا وصف لواصف وإنه ليس بصفات٠

[٤٦] وقال[316] أفلاطون الحكيم إنّ النفس الناطقة جسم العقل لأنه لا يقدرها بتعديله أياها بل مؤيدها وحائطها وسائسها بحياطة سواء وهو ساكن[317] ويظهر له حقيقة تنفيس مادته[318]٠

[٤٧] فذكر بعض الحكماء[319] الإنسان فقال ليس الإنسان بالحقيقة[320] هو الذي ينظر اليه في الحركة والحس ولكنه البعيد من هذين الخطين الجسمانيين لكن وجوده في الوهم قائم[321] وفي الفكرة معلوم والإشارة[322] هو الذي يرى[323] بها الى الأسباب والأفلاك ومدبرها والى الأنبياء والأوصياء المؤيدين والائمة

[305] T اجزاء العوالم تمام
[306] T om الا
[307] A وهما om
[308] A متقدمين
[309] T ودخول
[310] T عمن
[311] A من الصفة ; T ما الصفة
[312] T om لذلك; add حتى
[313] A اوقليد
[314] Acc B, C, T; A من اليوناني
[315] T om إنّ الباري
[316] T وقد قال
[317] Acc C, T; A, B ساكت
[318] T مادتها
[319] T om بعض الحكماء
[320] T الإنسان في الحقيقية
[321] T om القائم
[322] T والأمثالية
[323] T يرقى

المهديين[324] والعباد المكرمين وكل من ذكرناه[325] {لا يسبقونه بالقول وهم بأمره يعملون}٠[326]

[٤٨] وقال دنيال[327] عليه السلام لا بد من شخص يظهر فيكون بيت سعادات الله وخيراته فيه على الناس كلهم أكثر يسكن[328] اليه قدس الله وأي م خ بص ب م لم ه و[329] والنخل {ذات الأكمام[330]} و ي س ه دم بط م الان ب ن ح م ل و ي و ر ب ع ا م[331] وقال تخرج من فم المنافقين[332] نار تحرقهم بالكلمات الجامعة وهي هذا الأحرف المرموزة ل ع لص و ا م ع و د ج ط ا م الام ا م[333] وقال تأكل الوحوش من نبات الأرض وعن[334] بعضها على بعض وتخرج طوفان من نار[335] من شرق بيت المقدس وباب الرحمة نافذ[336] الى باب الصخرة المقدسة بالأنوار٠ فيأكل ما عليها من القربان[337] وما لم يتقبله الرحمان وحرفه العلم[338] بالبرهان جعل على العدو وبالزلة[339] والخسران فصل في أدوار النطقاء والأوصياء والائمة صلوات الله عليهم٠

[٤٩] قال العالم عليه السلام إنّ أهل الفلسفة والمنطقيين وغيرهم لم يقفوا على حقيقة أمر أصحاب الشرائع٠ فخرجت طائفة منهم الى غير الحقيقة فقالوا إن أصحاب الشرائع سخروا ضعفاء العقول {فيسخروا منهم}[340] وما يسخرون[341] الا بأنفسهم٠

[324] T المهتدين
[325] كذا
[326] Qur'ān 21:27
[327] Acc T; Ins A, B, C ذو نيال
[328] T ليسكن
[329] T أ ي م ح س قا ح م ل
[330] Qur'ān 55:11. Ins A, B, C ذات الاكمال
[331] T ح و ي سره د م نظام الأب ب ح م ل و ي و و ب ع ا م
[332] T الواد للمنافقين
[333] T ا ع م ص و ا م ع و د ح ط ا م ا لا م ا م
[334] T وتمر
[335] T om طوفان من نار
[336] T نافذا
[337] T مقبران
[338] T العلي
[339] T وبالذلة
[340] Qur'ān 9:79
[341] T لم يقفوا على حقيقة أمر أصحاب الشرائع من ضعفاء العقول فصخروا منهم وما يسخرون

[٥٠] وقالت طائفة منهم إنّهم حكماء علماء وإنّ الفلك المستقيم نظر اليهم بالسعد بعد الفلك المقسوم[342] حتى مالوا الى ذلك واستعبدوا به البشر وأنهم أصحاب النواميس الالَهية[343] وفي بقائهم وصلاح[344] الأمور وحقن الدماء وصون الحريم ومنع الأقوياء أن يستطيلو[345] على الضعفاء. ولم يروا بالدخول في شرائعهم ثم أنكروا ذلك حتى أنهم لم ينظروا في علوم[346] العقليات ولا الكليات ولا الكيفيات ولا الكميات.

[٥١] وطائفة منهم يقولون كيف يكون خارج هذا الفلك عالما وإنما ليس خارجه شيء وهم يجعلون الباري سبحانه داخلا معهم في الفلك وكيف يكون[347] الصانع داخلا[348] في صنعته ثم ينكرون العالم الروحاني يقولون[349] كيف يخاطب الروحاني البشري الذي لم يكن له الة الجسمانية[350] وهذا لا يصح عندنا الا بالمشاهدة ولكن نقول إن أصحاب النواميس عقلاء.

[٥٢] ثم قال أصحاب التنجيم إنّ هؤلاء قاموا بموجب القِران وما يحدث في الزمان من سعادات الكواكب ونحوسها وقالوا إنّ أحكام النجوم بموجب القِران فإن ذلك قائم منهم بما أوجبه كل قران كان في ذلك الزمان على قدر قوته وسعادته.

[٥٣] قال العالم عليه السلام لو شرحنا ما ذكروه من أحكام القرانات وما أوجبه الزمان لكل ناطق يخرج عن حد ما قصدنا اليه غير أنّا[351] نذكر حقيقة القران وحقيقة القران عند أهل الحقائق الميامين صلى الله عليهم والسلام. وذلك ما نبدأ بذكره[352] في هذا الكتاب ولكنّا نورده بعون الله في الحالين[353] أنّ جود[354]

342 T om بعد الفلك المقسوم
343 T om الالَهية
344 T صلاح
345 كذا
346 T om علوم
347 T om يكون
348 T om داخلا
349 T ويكونون
350 كذا; T الجسماني العالم
351 Ins A, B, C أن
352 Ins A, B, C ذكره
353 T om وذلك ما نبدأ بذكره في هذا الكتاب ولكنّا نورده بعون الله في الحالين
354 T وجود

الله سبحانه[355] بوجود أول ما أوجد[356] بأمره فصار[357] أمر ثان[358] ليكون[359] قرينة لمراده[360] هو أمره لا فرق بينه وبينه فرق اختلاف ولاتضاد بل اتفاق وائتلاف واقتران[361] على إيجاد[362] ما سبق به الأمر الأول الى الأمر الثاني. فصار الأول دفع[363] الثاني[364] من الله[365] عز وجل واتصل الوجود باقامة[366] الجود على الخلق التام[367] على ما لم يلحقه بتمامه[368].

[٥٤] فكانت الرسالة متصلة من أمر الله بأول[369] القابلين[370] من الجواهر البسيطة في البداية الروحانية فأول العارفين بها الخلقة الجسمانية فلما ابتدأ عالم العقل بأمر ربه على عالم النفس بما فيه من الأنوار اضائت على من دونها فاضاءت الأقطار أقطار السموات[371] وبدت الحركات من المحركات في الأفلاك الدائرات ونجوم السائرات والكواكب الطالعات فاضائت الافلاك[372] عالم الجرم[373] وقبلت الأمر واتصل بعضها ببعض[374] حتى انتهى[375] الى فلك القمر واتصل[376] دونه أحكام ذلك القران[377] المحمود والجود المفاض به على أول موجود.

[355] C تعالى
[356] T يوجد
[357] T فيصير
[358] C ثاني; T أمرا ثانيا
[359] T لتكون
[360] T مراده
[361] T اقتراب
[362] T لاتحاد
[363] T رفع
[364] Acc B, C; A, T عنه
[365] C أمر الله T الذي كان عنه من الله تعالى
[366] T افاضة
[367] A, C add ثم جاد على من دونه من ذلك الجود بعدد ما يقبل عنه وياخذ منه وكذلك الثاني فاقترن كل قرين بقرينه وتعطف التام على من لم يلحقه بتمامه
[368] T ثم جاء من دونه من ذلك الجود بعد ما يقبل انه و ياخذ منه و كذلك الثاني فاقترنا كل فرق بقرينه و تعطف التام
[369] T من أول
[370] Acc T; A, B القائلين
[371] T الأقطار من أقطار السموات
[372] T فاضاءت الأقطار من أقطار السموات وبدت الحركات من المحركات في الأفلاك الدائرات ونجوم السائرات والكواكب الطالعات
[373] C الاقتار
[374] T del واتصل بعضها ببعض
[375] A اشتهى
[376] T add بما
[377] T القرن

[٥٥] فأشرق ذلك الأمر في عالم الكون والفساد وسرى[378] من[379] نور الرسالة كسريان نور الشمس في الهواء ما يبرز في عالم الإنسان وحسن بذلك الأمر حال أصحاب المنازل العالية والدرجات السامية في الصور الجسمانية والأنفس[380] الانسانية الذين عندهم علم من الكتاب وهم الأنبياء والأوصياء والائمة والخلفاء صلوات الله عليهم٠ فأشرق نور الرسالة في نفوسهم النازلة عليهم الملقاة اليهم ولم يزل الأمربأهل ذلك الزمان حتى كان بالمقال لتنظر الحاملة متى تضع ولدها وماذا يكون منها والجنين[381] تكمل صورته وتستوى خلقته٠

[٥٦] فلما تدافعت الأنوار الفلكية بمواد النفس الكلية بالإشراق على النفوس الجزئية في الإنسانية ليظهر فيها العبادة المقربة لها من العلة الأولى وطهاراتها من دنس الخطئة ونجاسة المعصية وعمّ ذلك الجود والفضل عالم البشر كله بموجب العدل فكان أول بداية ذلك العمل المرضي[382] ممن[383] جاد[384] الزمان به[385] فاسبقهم[386] اليه سبق[387] الناطق لذلك[388] الزمان ففاق به نظراءه٠[389] فلما بان منه الفضل صار موضعا لرأس ذلك الأمر فيه[390] ففاز بالدرجة العالية على أهل زمانه وغدى يعلمهم شيئا بعد شيء فأقام الشريعة ونصب[391] أعلامها وبين أحكامها فهذه سنة النبيين أصحاب الشرائع المرسلين وبداية الأمر ونزوله من الروحانيين وعالم الافلاك[392] الجسمانية وبيان ذلك وقبوله من آدم الى القائم صلوات الله عليهم ونحن نذكر أدوارهم ٠

378 Acc B, C; A سر
379 T om من
380 T الأسس
381 T add حتى
382 A المرض; T للرضي
383 C مما
384 T حان
385 T بهم
386 A باسبقهم
387 T سبقا
388 T بذلك
389 Acc T; A, B, C إنظاره
390 T om فيه
391 T نشر
392 T add الى

## TRANSLATION

[1] The Sage (may the prayers of God be upon him) said that the Creator was, and no thing *was like Him* (Qur'ān 11:42). He created (*awjada*) in one instant the intellectual roots and foundations, the powers disposed to the "coming-into-being" (*mutakawwin*)[393], generated, and future emergent subtleties. He established them from "not." [This is] the first origination [to] which the elect (*ahl al-khuṣūṣ*) referred when they said that the Creator originated "the first" not from anything and in simple "nowhereness.' It does not have form, nor is it intelligible [….][394]. The wise ones named it [the first origination] "intellect," and the Messenger (peace be upon him) named it "*Pen*" (Qur'ān 4:96 *et al.*). There was no time or duration between the emanation of the word from the unicity of the Creator (Almighty and All-Powerful), and the existence of the intellect and its [the word's] union with it.

[2] And [the word] became an intermediary between the Creator and the intellect, being *the Pen* (Qur'ān 68:1; 96:4), except that from [the vantage point of] the Creator, it was the act of drawing, and from the [vantage point of the] origination, it was that which was drawn. The Creator is purely one, exalted above attributes (*nuʿūt*) and qualities (*ṣifāt*), not perceived by the universal [soul], encompassed by the grasp of the mind, or apprehended by thought.

[3] From the intellect, there is an effect, that which is acted upon [by the intellect]. It is the universal soul. He named her "*Tablet*" (Qur'ān 22:85). The soul was influenced by it through her originative powers and intellectual natures which are the forms of corporeal, natural things, except that in her, they are powers from the interior of matter to its periphery[395].

[4] There was, from the passing of the first of movement to its end, time, hot, cold, center, and periphery like the establishment of a heaven and an earth. In their ascent, the powers reached their limit by rising to that from which they had emanated. The bodily power descended to that from which it had been constituted.

[5] The powers encircled the sides of the center. The heat went above and became something adjoining them; the coldness went below and

[393] This understanding of "*mutakawwin*" is based on the apposite terms, *mutawallid* (born) and *mustaqbal* (future). *Mutakawwin* can also mean "constituent." R. DOZY, *Supplément aux Dictionnaires Arabes*, Paris, 1967 (Third ed.), vol. 2, s.v. *mutakawwan*.

[394] The text is unintelligible.

[395] *Ufuq* can have the sense of extremity, or periphery; G. ENDRESS – D. GUTAS, *A Greek and Arabic Lexicon*, Leiden, 1995, s.v. *ufuq*.

encircled the center, which was encompassed by it. The smooth seas flowed from it, moisture was divided from dryness, and the highest encirclement was separated into many balanced, watery seas.

[6] And then there came to be *seven heavens* and their shining stars *in levels* (Qur'an 67:3); above was the [outer-most] sphere (*al-falak al-mustaqīm*)[396] divided into the twelve [astrological] signs (*burūj*) rotating in pairs. The spheres (*al-aflāk*) revolved (*dārat*) in harmony (*wifāqan*).

[7] The "mothers" (*ummahāt*) combined and elements appeared by the command of their Creator with all that their power held, in a twenty-four hour, temporal, universal (*kūllīya*) movement divided into [periods of] darkness [*aẓlām*] and light.

[8] The earth with its temperaments (*amzija*) spread out. The minerals were generated (*tawalladat*) from the temperament in which coldness was dominant. They have only one nature, indicating the unicity in all things. The plants were generated from the temperament in which heat and moisture were dominant, indicating *Zamharīr*, the world of water. The animals were generated from heat and moisture, indicating the ether which is in them. The animals were generated from the element (*'unṣur)* in which ether, the world of fire, was dominant. It has three natures. That is why the wise one said that the animals are from first length and first depth and that the souls of the beastly and human animals come from it.

[9] It is correct that "coming-into-being" (*mutakawwin*) is a power in the solid bodies in minerals, "vegetating" is a power in plants, and "animality" is a power in the genera and in all animals including humanity. A nature does not go beyond the limit of a genus of these powers by itself until a likeness of what is in the body following it is created by the power which is in it, which, from the appearance of each genus in its generic form, has transferred to it the growth of its bodies, the similarity of its souls, natures, and temperaments.

[10] He created masculinity and femininity for all of the genera. All of these he made of the earth – they were generated in it, and remain in it after their decay via the command of its Creator. In regard to this He (Glory be to Him) said: "*Thereof We created you, and thereunto We return you, and thence We bring you forth a second time*" (Qur'ān 20:55). The Messiah (peace be upon him) said: "At the extinction of this world,

[396] Based on paragraph 19, I have translated *al-falak al-mustaqīm* as the "outer-most sphere," rather than its more common technical usage of *sphaera recta*, the perspective of the "right sphere" of an observer standing at the celestial equator. For the latter usage, see E.S. KENNEDY, *A Survey of Islamic Astronomical Tables* (*Transactions of the American Philosophical Society* New Series 46, 2 (1956), p. 140. My thanks to Robert Morrison for his help with the astrological passages in this text.

the animals that were of heaven will rise to heaven and those that were of the earth will remain on earth." The body (*juththa*) is a mix of subtleties and crudities, so the body of all of the animals on earth remains while, by the command of God (glory be to Him), their souls rise to the world of movement.

[11] For every genus of animal in the world there is a spiritual form. Its existence in the world appears in material bodies not existing in any form in the world other than its form and which does not appear without its creation (*bid'a*) having preceded it. Therefore David said: "Like what was, will be and like what was known, will be known. There is nothing new under the sun[397]."

[12] So there appeared all of the genera which are "coming-into-being," the "vegetatives" [i.e.] the genera of the plants, and all the genera of the beastly animals, and the human animals disposed to knowledge of clear speech (*bayān*) and the reception of the rational soul which is disposed to the influence of the intellect and the [universal] soul.

[13] He began to feel a longing for the first spirit – the spirit *in which God blew from His spirit* (Qur'ān 32:9) *and to which the angels prostrated* (Qur'ān 2:34)[398] that he might befriend His spirit, reposing in it and (befriending) its light exist in eternity through a simple type of masculinity and femininity in the spiritual world parallel to the intelligible and the caused. But the first cause in the divine world is lofty in wisdom through originative birth without the mediation of sperm, uterus, or growth in the womb.

[14] This began when the sun was in the house of its exultation at nineteen degrees of Aries, the moon was in the house of its exultant twenty-one degrees of Libra, Jupiter was in the house of its exultant fifteen degrees of Cancer, Mars was in the house of its exultant twenty-eight degrees of Capricorn, Venus was in the house of its exultant twenty-seven degrees of Pisces, Mercury was in the house of its exultant fifteen degrees of Virgo, and all of the planets were in their exultation, and Cancer was the ascendent.

[15] The spheres rotated around it and the governors (*mudabbirāt*) conjoined through the power of the spheres, so the dregs joined together and the vapors rose and stirred up clouds. The heat of the air, with its mixture with the elements, pushed them. So these vapors rose toward

[397] Similar to Ecclesiastes 1:9: "What has been is what will be, and what has been done is what will be done; and there is nothing new under the sun."

[398] Unless noted, Qur'ānic translations are those of M. PICKTHALL, *The Glorious Koran: A Bi-Lingual Edition with English Translation, Introduction, and Notes*, Albany, 1976. I have, however, consistently substituted "God" for "Allah."

those clouds which were stirred up by the buffeting of the generated heat of the air which is called "wind." The earth showered a rain like sperm, and so [the earth] brought forth the body (*juththa*) of all the animals and the body of the human, and all of the exteriors and interiors of the world from the matter which bore their form, both simple and compound. Therefore, God (Almighty and All-powerful) said: "*God grew you from the earth as seedlings* (*nabātan*) *and afterward He will make you return there, and He will bring you forth again*" (Qur'ān 71:17). The Messiah (peace be upon him) said: "*God grew you from the earth as seedlings*" (Qur'ān 71:17) by the appearance of the body without sperm or coupling, through the divine faculty generated by the balanced, noble, auspicious, spherical instrument, the closest of the worlds and causes to the One *who is not like anything being All-Hearing and All-Knowing* (Qur'ān 11:42).

[16] Thus man is a result of the sphere and its image (*ṣūra*). Then after this there was coupling and multiplying *from male and female* (Qur'ān 75:39), and all that is generated in *seedlings*, like the rest of those constituted (*mutakawwan*) existents. [This is] until the planets return to their houses of exaltation, a period of three-hundred and sixty thousand years.

[17] One of the wise ones mentioned this in his book. He would use metaphors (*yatamaththalu*) saying: "After you have understood the living, eternal substances and your greatest trust is in the celestial animals, make your hearts the page (*saḥīfa*) of your knowledge, and your tongues the interpreters of your understanding. Do not trust in knowledge other than that of which your hearts are conscious."

[18] The Sage (peace be upon him) said: When the period has come to an end, nothing will remain of all of those "seedlings" which is origination, except for one pair coming from each genus. [This is] according to their forms and the measure of what appeared from the body (*al-juththa*), being the root (*aṣl*) of the astrological signs which exists in the sphere (*falak*) in the spiritual world.

[19] Furthermore, the existence of the body (*al-juththa*) of the human was by the influence of the rising of the power from the two supernal sources which were the cause of the existence of the macrocosm. Therefore, one of the ancient wise ones said that the beginning of existence is two lines, one on the other in the middle, in this shape: —┴—. Because of this, the Messiah was mounted on the cross to exemplify it, indicating the two sources. Then they became two circles, one on the other. One of the two was named "the [outer-most] sphere" (*al-falak al-mustaqīm*) and the other "the sphere divided by the signs." The [outer-most] sphere turns the divided sphere every day and night on its rotation, disposed [to

go] from east to west. From its rotations, all of the heavenly and earthly worlds, the spiritual subtleties and natural crudities, are generated.

[20] The Greeks said that the beginning of creation (*kawn*) is the existence of *the throne* of the All-Merciful *on the water* (Qur'ān 11:7). From it, the vapors rose and smoke appeared. From its nature, the heavens and the bodies of the luminous spheres, and from its acts, the earth and compound [bodies] were created (*khuliqa*). This is witnessed in the clear book when He said: "*Then turned He to the heaven*" (Qur'ān 2:29) i.e. the smoke [and] "*He said unto it and unto the earth: Come both of you, willingly or loath. They said: We come, obedient*" (Qur'ān 41:11).

[21] From this, the existents in the heaven and the earth were created. He said: "*God hath created every animal of water. Of them is* (*a kind*) *that goeth upon its belly and* (*a kind*) *that goeth upon two legs and* (*a kind*) *that goeth upon four. God createth what He will*" (Qur'ān 24:45). He (praise of Him is mighty) created this in one stroke. He revealed what He wanted to the supernal world, and its governance of the terrestrial worlds which terminate in it. Moses (peace be upon him) said: "Your Lord completed." This means: "Everything that was *in potentia* came into existence." If God (glory be to Him) was not generous in His governance (*tadbīrihi*), the world would perish and not perdure.

[22] Therefore He erected (*aqāma*) the prophets, legatees, *Imām*s, and caliphs. He made them stations to show His power and clarify His wisdom through the existence of the soul which is linked to substances (*jawāhir*) which do not decay. What does not decay, does not die.

[23] Therefore, it is said the rational soul does not die with the absence of the body's existence and its substance (*jawhar*), because it is from a substance in which there is no opposite. When this rational soul leaves the natures – from which the body, with its vegetative, sensual, and animal faculty was born through the movement of the spheres and the acting of the mothers and elements – they return to their world, the earth, and all the worlds return to their roots[399]. Thus the compound comes apart, and the animal souls, with their powers generated from the movement of the spheres and the oppositional soul (*al-nafs al-ḍiddīya*), remain.

[24] If [the soul] serves the rational [soul] and the intellect while compounded [within the body], she escapes to the world of the intellect at the time of her leaving [the body]. But if she serves her appetites, is slave to her whims, and takes the rational soul as a servant, she reaches

[399] Or possibly: "She [the soul] returns to her world…"

the world of ether and abides separately in excruciating torment. However, at the return of the rational soul to her world, [the rational soul] becomes freed from all the forms of all things in her essence and need no longer preserve them, since she has left all of her turbidities and become pure, and come to have a single sense with a subtle, sensing form since she was generated from the choice remnants (*faḍā'il*) of knowledge and divine wisdom.

[25] The spheres are the world of divinity. They are similar to the divine device (*āla ilāhīya*) that had formerly, at the beginning of creation, sanctified the world of divinity when it took "the oath on the descendents" (*al-'ahd 'alā al-dhurrīya*) by affirming His unicity.

[26] The Sage (peace be upon him) said that the first beginning of the primaries in the world are four, and four oppose them: Intellect with eternity (*dahr*), soul with time, prime matter with place, and nature with bodies. Two supernal, emanated sources oppose [these four]; they are the word and command.

[27] Thus there came to be six primaries (*awā'il*) in the world of divinity. Likewise, there are [six primaries] from humankind corresponding to them: deputies appearing with divine power speaking in every age and time, removing people from the oppression of animality and the waves of the sea of regret so that the similitude by the All-Knowing, All-Powerful's governance may be perfected. Knowing, pious, favored, chosen, formed messengers, the best of the spiritual ones, kings, *honored servants* (Qur'ān 21:26). "*They speak not until He hath spoken and they act by His command*" (Qur'ān 21:27). For these are the six ranks. This is what He said as reported by the angels, "*There is not one of us but hath his known position*" (Qur'ān 37:164), and He said: "*We preferred some of the Prophets over others*" (Qur'ān 18:55), and "*the Hereafter is greater*" (Qur'ān 16:41) in level and favor.

[28] This soul does not appear except with a body, and her existence in subtlety and crudity is from the existence of its originator. That which appears of [the body] is made as an indication of the universality of the composition in the natural worlds; and what is hidden (*bāṭin*) [is an indication of] the spiritual limits. This is according to the wise one's statement: "[There are] bodies, and what is prior to them [is known] through imagination, inspiration, and the structures of bodies."

[29] Evidence for this is shown by what the philosophers mentioned and the '*ulamā'* indicated when they said that the body is [an object of study in] geometry: "The line is based on two points, the surface is based on two lines, and the body is based on two surfaces. The composed body is completed from six limits, and it is fashioned in six states

(*aḥwāl*): front, behind, the two sides, under, and above." [...][400] He made the seventh the completion. He indicated it with the five supernal limits and two sources (*aṣlān*) through which that which is in existence and the divine power are perfected.

[30] He made deputies (*khulafā'*) for humankind and He called them "prophets," "stations" and "appearances." [He did this] in every age and time until the completion of things and the fixed-time. Among the indications of primacy of the seven governors of the people of the earth, He made the [seven] *heavens*. The sun and the moon are the indication of the years that have elapsed, and who has arisen on earth, a likeness of the two sources. The two were like the two parents [or "fathers"] for the worlds. Therefore the Messenger of God, (God's blessing on him and his family) said: "By God, you and I, 'Alī, are the two fathers of this community."

[31] God (Almighty and All-powerful) said *Hast thou not seen how thy Lord hath spread the shade – And if He willed He could have made it still – then We have made the sun its indication*[401] (*dalīl*); *Then We withdraw it unto Us, a gradual withdrawal?* (Qur'ān 25:45-46)[402]. The Sage (peace be upon him) said: By that, He meant the perfection of growth and governance through the power of the sun and what comes to pass through its effect in being receptive to the command in [the sun's] beginning, increasing its light at its end, and achieving its illumination when it receives the power of coming-to-be and growth. Its privation in image (*ṣūra*) begins after the end with the onset of corruption and annihilation until it conjoins with it [the sun?] and enters under her light. Neither does there appear to it a power to receive light and illumination from it, nor does it bring down to it a power of passing away and corruption. Rather, at the point of [the sun's] union and conjunction with [the soul] and its entering under her, the sun returns with all the human souls constituted from celestial compositions and natural powers due to its attraction of the rational soul, and their mutual attraction, like the attraction of metal and magnet, one to the other. The rational [soul] rises to the spheres and the governing planets while the human souls, constituted of compounds, remain. The sun distributes them among the rest of the spheres; it placed those which had followed virtue in the world of Jupiter and Venus according to the power of their deeds and natures and the essence of their connection and height. Similarly, those who leaned to-

[400] There seems to be a lacuna in the text here.
[401] Pickthall translates "pilot."
[402] The next verse reads "And He it is Who maketh night a covering for you, and sleep repose, and maketh day a resurrection."

ward foul lusts, demonic deeds, and seductive whims are sent to Saturn and Mars in blistering fire and [the cold of] Zamharīr to linger in terrible torment, just as God (Almighty and All-Powerful) said: "*As often as their skins are consumed, We shall exchange them for fresh skins, that they may taste torment*" (Qur'ān 4:55).

[32] The sun is the governor of the world of growth. It attracts according to its stability in its world with what it merits of the goodness of its world until the time of end of its work and settling down to rest (*markaz mustaqarrihā*). This is in order to recompense those [souls] which had erred, reward those which had been good, and return the planets to their cycles, and to leave them in a straight path from it and steer them to the sun. Since [the sun] is the cause of influences (*'illat al-ta'thīrāt*). It mediates among [the souls and spheres] in their cycles according to what it for-ordains of what transpired in the world, the turning-over and changing of cycles (*duwal*). It destroys that which opposes (*khālafa*) the word and it begins another creation.

[33] The sun and the moon are indications of the two sources, what has been called "the two names" and "the two supernals" and what God (Almighty and All-powerful) called the "*two portents*" (Qur'ān 17:12)[403]. In the governance of the worlds, they are like the two parents, as the possessor of the message (God praise him and his family) said, "You and I, Ali, are the parents of this community." For they are the ones responsible for the spiritual birth in the form of the intellect and divine soul (*al-nafs al-rabbānīya*) deserving reward and spared punishment. This form does not arise except in the possessors of hearts, those who seek knowledge, wisdom, and good works. "*Let them ascend by ropes*" (Qur'ān 38:10). It is not through the merits of genealogy that they are well-connected: the kindred of God is higher and superior to the kindred of man. Anyone who says otherwise has spoken unbelief.

[34] God (the Exalted One) said about this, "*The faith of your father Abraham (is yours). He hath named you Muslims of old time*" (Qur'ān 22:78). He who parts with the genealogy of God (Almighty and All-powerful), God abandons. And He (Almighty and All-powerful) said: "*O Noah. Lo! He is not of thy household; lo! He is of evil conduct*" (Qur'ān 11:46). Therefore, Noah and those who were connected to the kindred of God called out [or "became missionaries"], saying "*Lord*

[403] "And We appoint the night and the day two portents. Then we make dark the portent of the night, and We make the portent of the day sight-giving, that ye may seek bounty from your Lord, and that ye may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding" (Qur'ān 17:12).

*forgive me* [*and my parents*][404] *and him who entereth my house believing*" (Qur'ān 71:28); they "entered" favor, which is spiritual birth. The Messiah said to one of the disciples: "He who is not born twice will not gain the kingdom of the heavens. The disciple said: "How can I return to my mother's womb again when I am eighty years old?!" He said, "You still do not recognize the words that I have said to you." Similarly the Messenger of God (may God praise him and his family) said: "Salman is from us as one of the family of the Prophet" though he was a Persian slave.

[35] At the completion of sixty-thousand years[405], the planets come together in their houses of exaltation and fortune, and at that [moment], the world will perish and return to the initial point of the sign of Aries. The world's destruction is through the conjunction of the planets and their altitudes: their coming together destroys the divided sphere. At the known time, its motion slows down through its departure from the center around which it rotates in the [outer-most] sphere; likewise, are the planets that God made in the divided sphere, to adjust it [the outer-most sphere] through their conjunctions, rectifying it, moving it in harmony in atmosphere (*jaww*) and effect; [God made them in] opposition, for likeness opposes likeness and similitude opposes similitude. And the adjuster of the sphere is the counterpart to the *mountains* which God placed as the *tent-pegs* (Qur'ān 78:7) of the earth, clamping it so that he who is on it does not perish. He made them firm so that the world could spread out (*yamtaddu*)[406].

[36] Likewise, He made the governing, luminary planets the adjuster for the sphere through their conjunction and, if they came together and ceased to be in balance, halting the rate of growth which God (glory be to Him) had set, adhering to the [outer-most] sphere and being fixed in rectitude and moderation. [...][407] Its path is from the west of the [outer-most] sphere to its east in its revolutions with its hastening, slowing and median motion through what is compounded in it from the stars, for it is the mover of all. And if it expired in the divided sphere at the known, appointed time, through the conjunction of the planets in the divided sphere at the first point of Aries, it will move anything it moves with it. This is the period that has been mentioned. In this term there will abide neither a "called one" nor an animate being that is not annihilated and

[404] "And my parents" omitted in text.

[405] We would expect three-hundred and sixty thousand.

[406] Qur'ān 50:7 "And the earth have We spread out (*yamaddu*), and have flung firm hills therein, and have caused of every lovely kind to grow thereon."

[407] There is a phrase here I was unable to reconstruct.

corrupted. This is the decree of the All-Mighty, All-Knowing in the period in which a day *is counted as one-thousand years* (Qur'ān 22:47).

[37] It has been said that when she leaves her dwelling place [in the body], the soul does not die. Rather, she unties herself from her bonds with her senses to join her intellectual cause which is joined to the world of divinity. Animality pulls her, and the vegetating pulls the sensing. If she has done works according to the rational, sensing, intellectual soul and has gained knowledge, she is perfected, and ascends to her world; thus, she is saved. Then through her, the sensory and vegetative [souls] live. But if she has done works according to the beastly soul, she is not saved from the sphere (*kurra*) of ether and the cold of *Zamharīr*. For she is spared from them by what she does and learns, by being pure and ascending to her world. If she is not like that, but lags behind, she languishes in torture, because she is not certain that she has a world to which she, if joined, would be saved.

[38] The wise one Aristotle said: "This soul came to love matter through which she appears and did not choose to go from it to her world from which she had appeared only because she is not certain that she only exists [in this world] via matter [*hayūla*]. If she learned that when she leaves [matter] she would be joined to her cause and be purified from [matter's] crudities in the world of abiding and repose where there is no worry, sadness, loss, deficiency, imperfection, and wear, she would rush to go over, desiring to acquire [that] station; [she would] not be satisfied with this world as a whereabouts (*muqām*). She would abstain from the existence of existents (*wujūd al-mawjūdāt*) [and take heed of] the appearance of the existence of shadows, looking at the cause from the divine intellect which is the originative world in the intellectual, human elements and the divine, illuminated bodies. [She would] seclude herself from the singular, silent elements (which have been discussed previously with the bad spirits), and combine the three bodies – the vegetative, animal, and sensual – via the appearance of the rational [soul] with its intellectual, eternal acts in the corporeal world and her becoming stripped into natural complexes (*tajrīduhā fī l-tarākīb al-ṭabī'īya*). The cause of the sensory, coupling, genealogical world and its governance is through the existence of the intellect. All of the fashioned things, all their species and its types and qualities, are through its governance.

[39] Therefore the wise ones said: "The macrocosm governs the microcosm which is not intelligent," and "the microcosm is an act of the macrocosm, which is intelligent." [This is] because the spheres and planets move according to the order (*rasm*) and reckoning of the Intel-

lect by means of its wisdom and governance without knowledge or working for a reward. So too is the human. For it is the universality of the spirit (*kullīyat al-rūḥ*) placed within the universality of the body (*kullīyat al-jism*) [….][408].

[40] Referring to the Creator (mention of Him is mighty), one of the wise ones said about this that with the intellect, He created the soul, nature and prime matter in one stroke, out of time, according to their subtlety, crudity, lightness, and weight. By "crudity" and "weight," he meant bringing into being [three dimensional] bodies (*ajrām*) and from them, the primaries of bodies (*awā'il al-ajsām*) in the first of origination. By "nature" he meant "form" which is the influence of the universal soul on prime matter through which the universal body is made. Things are made in it [matter?] in one stroke, and from it, soul, nature, and prime matter were made to appear. They were made to appear according to the subtlety, crudity, lightness, and weight which were created with bodies (*ajrām*) and what corresponds to bodies (*ajsām*) in the primary of origination. The form only changes due to nature. This is the influence of the universal soul within which is the universal body.

[41] Regarding God's (the Exalted) statement "*We created you male and female*" (Qur'ān 49:13) [Ja'far] al-Ṣādiq (peace be upon him) said that by "creation" He meant to bring the whole (*al-kull*), i.e., the universal spirit and universal body, from non-existence to existence without time, duration, or a minute. He [God] said: "*We formed you*" (Qur'ān 7:11). By "*forming*" He means a spiritual forming (*taṣwīr ruḥānī*) and its sensual form which is like the cogitative imagining (*al-wahm al-fikrī*) completed in the genera of the world. This subtle and crude expression *f ' r b n w k w r* […] the remainder of that intellect. In concept (*ma'nā*) it is the same as *ā b y* from *m n r d ' l ' y* it reached the extent of the one who renders His peace upon us.

[42] The wise one said: Thus, the subtle constituents (*mukawwanāt*), the originative constitutors (*mukawwināt*), and the aforementioned, distinct acts of the two terminates in material bodies. This is because the intellectual births (*mawālīd*) and the rational, spiritual soul, and its return and appointment is with the spiritual forms possessing eternal life.

[43] The wise one mentioned that the intellect is like a man *in potentia*, and the soul is like a woman *in actu*. She receives the divine trace and brings forth the forms. From them [form], the compound natures are given the movements for governing the genera and the union of the senses, species, and individuals (*a'yān*) to restore what was corrupt

[408] The text is unclear.

in them and keep them until their time which their Creator has determined (*ḍaraba*) for them as at their end.

[44] The Sage (peace be upon him) said that "the spirit which was in Adam" and to which He made *His angels prostrate* (Qur'ān 96:19; 76:26) is similar to "the sensed" which we likened to "the imagination" in the human. This expression [applies to] after the completion of the last of the corporeal [worlds] when all of the worlds had been created. And [he the Sage said] that this was not done except by an agent of a patient by an eternal cause (*'illa azalīya*) not encompassed by a quality, imagining, or [with] existence. Indeed, its existence [can be derived] from what the ancient, wise [philosophers] said: the existence of every agent is for the sake of its act.

[45] To he who describes the Creator with a quality, we say that descriptions or attributes cannot be applied to Him (glory be to Him). Thus the Greek Euclid said that the Creator does not have "an action" or "genus." The question "why the creation of the worlds?" leads to the question "why the Creator?" (Almighty and All-powerful) and considering the quarity [of this matter] is out of the question. Thus it has been said: "there are no answers to questions about God, nor is there a quality or description for one who would describe [Him]. Indeed, He does not [have] qualities."

[46] The wise one Plato said that the rational soul is the body of the intellect because it [the intellect] does not direct her by straightening [her]. Rather, the intellect supports, encloses, and rules her with protection while it is itself at rest; to it appears the reality of the "ensoulment" of its matter.

[47] One of the wise ones mentioned "the human." He said: In reality, the human is not that which is seen in movement and sense; he is, rather, far from these two corporeal aspects. His existence subsists in imagination and is known in cogitation. The indication by which he is seen is the links (*asbāb*) and spheres and their governor, and the Prophets, the supported legatees, the guided Imāms, and honored slaves. All of whom we have mentioned "*speak not until He hath spoken, and they act by His command*" (Qur'ān 21:27).

[48] Daniel (peace be upon him) said: It is certain that an individual (*shakhṣ*) will appear. God's house of exaltations and good deeds will be in him for all people *wherein are fruit and sheathed palm trees* (Qur'ān 55:11). Fire will emerge from the mouth of the hypocrites to burn them with their gathered words, and those are these symbolic letters: *l ' l ṣ w a m ' w d kh ṭ a m*. And he said: "The beasts will eat of the *seedlings* of the earth, and [will eat] one another, and a flood of fire will go out from

the east of Jerusalem." The gate of mercy (*bāb al-rāḥma*) goes to the gate of the [Dome of the] Rock (*ṣakhra*) which is sanctified by lights. They eat the sacrifices which are upon it there, those which the All-Merciful does not accept. They distort knowledge with "demonstration" (*burhān*) and were made an enemy through [their] delinquency and straying. So pray for the cycles (*adwār*) of the Speaker-Prophets, *Wāṣī*s, Imāms (may the praises of God be upon them)!

[49] The Sage (peace be upon him) said that the specialists in philosophy and logic and the like do not understand the true sense (*ḥaqīqat al-amr*) of the Law-bringers (*asḥāb al-sharā'i'*). *They scoff at those* (Qur'ān 9:79) whose intellects are weak, but they only make themselves look foolish.

[50] A group of them said that they [the Law-bringers] are learned wise ones whom the [outermost] sphere regards with good fortune, so that they are inclined to make mankind their servants. They are divine-law bringers through enduring, looking after the common welfare, sparing blood, safeguarding the women, and preventing the powerful from vanquishing the weak. They [the learned wise-ones] did not believe in entering into their laws. Then they disavowed that and went so far that they would not study the intellectual sciences (*'aqlīyāt*), universals, qualities, (*kayfīyāt*), or quantities (*kāmīyāt*).

[51 A group of them say: "How could there be a world outside of this sphere, for there is not a thing outside of it." Thus they place the Creator inside the sphere with them. But how could the Fashioner be inside what He fashioned! Then they deny the spiritual world, saying, "How could the spiritual, which does not have a bodily instrument, address the human? This would only hold for us if we witnessed [it]. Rather, we say that the 'Law-bringers' are [those who use their] intellects."

[52] The astrologers said that those [Law-bringers] arose according to the conjunction (*qirān*) according to the good fortunes (*sa'ādāt*) and misfortunes of the planets, they [the astrologers] say that it is according to the conjunction. So that comes to pass on their part according to what each conjunction in that time necessitated according to the magnitude of its power and fortune.

[53] The Sage (peace be upon him) said: if we explained what they mentioned about the judgments of the conjunctions' decree and what time requires for each speaker-prophet, we would go beyond what we had intended, but we will mention the truth of the conjunction and the truth of the conjunction for the pious people of the truths (may praise and peace be upon them). We [only] begin to mention about that in this book. But we will, with the help of God, treat two states: that the bounty

of God (glory be to Him), by the existence of "the first," created by His command. Thus, there came about a second command which was a partner (*qarīna*) to His will, which is His command, for there is no difference or opposition between them – but, rather, agreement, harmony, and conjunction toward the creation of what the first command ordered toward the second command. So the first [command] began to impel the second, and it appeared from it *in actu* like that which came from it from God (Almighty and All-powerful). Through the establishment of [God's] bounty, existence attached to creation, completing that which had not [yet] reached its completion.

[54] By the command of God, the message (*al-risāla*) connected with the first of the two receivers starting from the simple substances in the spiritual beginning. The first of those who knew about [the message] was bodily creation. When through the command of its Lord, the world of Intellect with its lights within began to shine upon the world of Soul, it shone upon that which was below it. So the spheres illuminated the world of body (*jirm*), and they received the command. One attached to the next until it reached the sphere of the moon, and the decrees (*aḥkām*) of that blessed conjunction and the bounty emanated by it attached to that which is below it at the first existence.

[55] Thus, this command shone in the world of growth and corruption. So it traveled from the light of the message, like the traveling of the sun's light in the air which emerges in the world of humanity. The condition of the possessors of the supernal mansions and heavenly degrees in bodily forms and human souls, those who have knowledge from the book, became in a good state from that command. They are the prophets, legatees, Imāms, and deputies (*khulafā'*) (may the praise of God be upon them). So the light of the message shone on their souls, descending upon them, bestowed unto them. The command continued with the people of that time until it was said that the pregnant one would see when she would bring forth her offspring and what she would produce and the fetus would be completed in form and his creation was mature.

[56] When the lights of the spheres poured the resources[409] (*mawādd*) of the Universal Soul by radiating on particular souls in humanity, this

[409] I have translated *mādda* (pl. *mawādd*) as "resource" rather than "matter" because I suspect its usage here is similar to that of the *Sarā'ir al-nuṭaqā'*. There it refers to divine resources which descend to empower Prophets, and seems to have little connection with "matter" as it is generally used in the philosophical sense. Al-'Āmirī used *mawādd* in the sense of "angelic resources" (*al-mawādd al-malakīya*). E. ROWSON, *A Muslim Philosopher on the soul and its fate: Al-ʿĀmirī's* Kitāb al-amad ʿala l-abad, New Haven, 1988, p. 108 (Arabic text).

was to show them worship that brings them closer to the first cause, and her purification from the pollution of sin and the impurity of disobedience: This favor and beneficence suffused the entire world of humankind with the rule of justice. The first beginning of this work to please God was done by him whom time endowed and to whom was charged the precedence of the Speaker-Prophet at that time, and the ones like him followed him one above the other. And when his favor was clear, he became a site for the head of this command in it. He attained the highest degree of the people of his time and he began to teach them one thing after another. He raised the law, erected its signposts, and clarified its precepts. This is the *sunna* of the Prophets, the Law-bringers who were sent [by God] (*aṣḥāb al-sharā'i' al-mursalīn*), the beginning of the command, its descent from the spiritual ones and the world of corporeal spheres. This appeared and was accepted [by all of the Prophets] from Adam to the *Qā'im* (the prayers of God upon them). We will now mention their cycles.